THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15.

VOL. IV. No. 38. NEW-YORK, SATURDAY, DECEMBER 6, 1834. WHOLE NUMBER, 194.

For the Churchman.

Hymn.

Mortal! when thy heart is riven
  By the shaft of earthly pain,
Grieve not! for the hand of Heaven,
  While it bruises, will sustain.

Mourner! when thy home is dreary
  By a friend estranged, or dead;
Weep not! for the lone and weary
  Find a heavenly Friend instead.

When the raging thunder crashes,
  When the lightning-stroke is near;
Start not!—Him that guides the flashes,
  We can *trust*, as well as *fear*.

When in justice He appals us
  By the threat of endless pain;
Sink not! soon his mercy calls us
  To his pard'ning arms again.

Father! O, with patience bless us,
  Till each seeming ill be past;
For whatever gloom oppress us,
  All must end in light at last.

November 25. W.

THE CHURCHMAN.

EGYPTIAN ZODIACS.—Greppo in his essay on the Hieroglyphic System gives us an account of the discovery of the Zodiacs and their introduction into France, which deserves to be remembered and circulated as a striking illustration of the spirit of Infidelity. These Zodiacs, as the name implies, were representations of the heavenly bodies sculptured on the temple of Hathor [Venus] at Dendera in Egypt. They were discovered in an expedition under General Desaix, during the French Campaigns in Egypt. Copies of them were made forthwith by Denon, Jollois and Devilliers. On their return to France,

"The zodiacs were immediately published and commented upon with more or less good faith and decorum. Science struck out into systems very bold; and the spirit of infidelity, seizing upon the discovery, flattered itself with the hope of drawing from thence new support. It was unjustifiably taken for granted, that the ruins of Egypt furnished astronomy with monuments, containing observations that exhibited the state of the heavens in the most remote periods. Starting with this assumption, by means of calculations which were represented as infallible, but which were entirely hypothetical, a pretence was made of demonstrating, that the celestial appearances assigned to these monuments extended back from forty-five to sixty-five centuries; that the zodiacal system to which they must belong dated back fifteen thousand years, and must reach far beyond the limits assigned by Moses to the existence of the world. Among those who upon this subject stood forth in a manner more or less formal as the adversaries of revelation, the most prominent was the famous author of *L'Origine de tous les Cultes*."

Here was a trophy for Infidelity. What could believers answer? The ignorant were confounded, not daring to dispute the deductions of science. The learned were perplexed: they knew not the history of the monument, and were naturally led to meet the antagonist on his own ground, and attempt, by astronomical calculations, to lessen the antiquity claimed for the monument. The result was a brisk controversy between Dupuis and his Infidel associates on the one hand, and Visconti, and the Abbé Testa on the other. After a while, however, the excitement died away, tho' not without leaving the impression that Infidelity had gained a new triumph over Christian superstition. This was about the end of the last century.

"But when (in 1821) a young and courageous traveller, in spite of every obstacle, had succeeded in the bold attempt to detach the planisphere of *Dendera* from the ceiling which it adorned. and had performed the no less difficult task of transporting it by main strength to the sea; when this celebrated monument was disembarked at Marseilles, and in the following year was borne into the capital, so to speak, in triumph, it aroused to the highest pitch of curiosity, an age in which the influence of knowledge was felt more and more. An object of interest to educated men, and of vanity to those who thought themselves such, it could not remain unnoticed by the multitude; and classes of society who knew not even the signification of the name *zodiac*, rushed in crowds to behold it. In the journals, in the saloons, the zodiac was the only topic of discussion. Have you seen the zodiac? what think you of the zodiac? were questions to which every one was seemingly compelled to give a well informed answer, or to be degraded from a place in polished society; since fashion, that capricious mistress whose sway is peculiarly powerful in France, awarded to a monument of such antiquity the honor of a moment's admission into her ever changing empire. In a word, to speak more gravely and more consistently with our subject, this fondness for the zodiac, whether real or affected, exhibited to the eye of an observer who loved to study the exciting scenes of the world, an enticing spectacle, and inspired him with serious reflections.

The no less strong sensation which the zodiac produced among learned men, took another form, and gave rise to the most important results. It became an object of profound study, and immediately there appeared a multitude of dissertations upon the nature, destination, and age of this monument.

Mathematicians and astronomers, according to their several systems, made constant scientific calculations, whose results they endeavored to make correspondent with the epoch of the world, when the heavens presented the astronomical appearances which the zodiac was supposed to represent. This undertaking was very difficult, not to say fruitless. For in order to such a determination, as Champollion has very justly observed; "It is not sufficient to possess exactly the learned theory of modern astronomy; there is wanting still a precise knowledge of this science as it was understood by the Egyptians themselves, with all its errors and all its simplicity. If he does not know that Egyptian astronomy was essentially blended with religion, and even with that false science which professes to read in the state of the heavens the future condition of the world and of individuals, the bold speculator upon the monument of Dendera will find himself upon dangerous ground. He is exposed to mistake an object of worship for an astronomical sign, and to consider a representation purely symbolical, as the image of a real object." But preconceived notions made men too forgetful of these just and natural sentiments, and there was little hope of establishing the true point in question. For this reason, all the diligence of the most able men produced only theories which were wholly divergent, though apparently they took their rise from the same principles, and tended to the same end. On account of their uncertainty, these theories are of no utility to science; and their contradictions have singularly contributed to disparage the pretended astronomical authority of the *Dendera* monument."

"In the midst of these discussions, and of the grave or gay reflections to which they gave rise in the world, an irreligious spirit fermented anew. Rash opinions were hazarded; the infidelity of Dupuis was spread about by means of small pamphlets; and the zodiac became an occasion of scandal, and in a sense, a political arena, until a new Alexander arose to cut the Gordian knot which men had vainly sought to untie. This was Champollion the younger, armed with his discovery. In applying, as we have seen, his phonetic alphabet to the various names inscribed in royal cartouches upon Egyptian monuments, he found upon the planisphere of *Dendera*, as it appeared in its entire state, before it had been detached by M. Lelorrain, a title evidently Roman, that of *AOTKPTP* Αὐτοκράτωρ, *emperor;* which indicated, with sufficient probability, *Claudius* or *Nero*, princes who, in their Egyptian medals, are not often designated by any other denomination. Pushing his examination still farther, he read upon the grand edifice on whose ceiling the planisphere had been placed, the titles, the names, and surnames of the emperors *Tiberius, Claudius, Nero*, and *Domitian*, and upon the portico of *Esne*, whose zodiac had been judged to be many centuries older than that of *Dendera*, he read the names of the Roman emperors, *Claudius* and *Antoninus Pius*.

These monuments then, whose age has occasioned so much discussion and given rise to so many systems, belong to the period of the Roman domination in Egypt, and cannot extend back beyond the first or second century of our own era. There is no more scope for vain conjectures, or for calculations which, though learned, fail of a definite starting point. The monuments speak for themselves, and in a positive manner; their testimony is irresistible. No reply can be given to them, for in fact there is nothing which can furnish an answer; and rumor only, with her vague whispers, can impugn the happy application which Champollion has made of his ingenious discovery. The so long contested question will now cease to agitate the minds of men, and *the age of the zodiacs must remain irrevocably fixed*.

Thus has Providence designed, that the first important result of one of the most beautiful discoveries of which the human mind could ever boast, should be in favor of revealed religion; and that, so opportunely, the reading of a simple name should suddenly repress the dangerous errors of science, and the reprehensible hopes of the enemies of Christianity."

Such is the spirit of Infidelity. It is ever ready to seize on some *hypothesis* which seems to favor its views. The evidence of Christianity on the other hand is an array of *facts*. Infidelity tells of what it *supposes* to be. Christianity tells us of what *is* and *has been*. The astronomers of France in this case might have profited by the wise advice which the English moralist makes Imlac give to the astronomer of Abyssinia: "He who will determine against that which he knows, because there may be something which he knows not; he that can set hypothetical possibility against acknowledged certainty, is not to be admitted among reasonable beings."

THEOLOGICAL SEMINARY, KENYON COLLEGE, AND GRAMMAR SCHOOL.

THE institution in this place, in its three departments, Theological, Collegiate, and Preparatory, has just commenced another year, under circumstances which seem to require some notice at our hands. Under any circumstances, it would seem proper, that we keep the public apprized of its condition. Since its first organization up to the present moment, it has been the object of much attention, munificence and anxious prayer at home and abroad. Past events, which we would glance at, however, no further than is absolutely necessary, made its friends stand for a time in doubt what would be its final destiny; but these have past away, and with them the feelings which they produced. The tide was checked for a little moment, but only to roll on again with a stronger and fuller current. To what extent this remark is true, we believe our friends are not aware. Looking back upon the last three years, we are ourselves astonished at the changes which have been effected, both in the internal and external condition of the institution, and as it relates to each and every one of its departments. They have been many, important, and beneficial.

In September, 1831, the external accommodations of the Institution were very few and imperfect. The members of no one department were in the situation which the public might naturally look for; and no single officer had about him the common comforts belonging to the middle ranks of life. Indeed but one had even a separate house to dwell in, and that was altogether incomplete. Those, however, who visited this place about that time, will best understand what our condition was. They cannot fail to remember that though nature had done much for it as a site—rendering it the most desirable in all the country round for many miles, both as regards healthiness and beauty—*art* had as yet effected very little. Only one edifice in the place, the centre college building, greeted the eye with any thing like pleasure. All the rest were too temporary, unfinished, or unsightly, to add to the native beauties of the scenery. How will our friends, who saw Gambier as it then was, be pleased at the following enumeration of improvements. We will be particular that we may be correct.

1. The *College Building*, which was originally 110 feet long by 44 broad, four stories high, and contained forty study rooms and two large recitation rooms, has been enlarged by the addition of two wings, each 40 by 48 feet, four stories high with an attic, and affording together 36 large and lightsome rooms, much superior to those of the centre. Only one of these wings, however, is completed: the other it is hoped will be finished the ensuing spring, being now about ready to receive the roof. The whole length of the building including wings, is 190 feet—the breadth 44 and 48 feet.

2. *Milnor Hall*, so called after the present Rector of St. George's Church, New-York, to whom, with his people, the institution owes a large debt of gratitude, has been built during the past year. It is designed for the exclusive use of the Junior department of the Grammar School, and is set apart from the other buildings, in a beautiful situation facing the south. The object is to facilitate the introduction of family arrangements, as far as possible, amongst the boys, and to continue over them those salutary influences which too seldom extend beyond the paternal roof. The main building of the Hall is fifty feet by thirty, and contains a basement, three full stories, with two wings attached, each 34 feet by 25, also with a basement and with two full stories. The west wing is occupied by the family of the Principal, and the matron who has charge of the boys' wardrobe. The basement of the east wing contains a kitchen and two other rooms for culinary purposes. The first principal story in this wing contains a chapel and library room. The second, one room for an assistant teacher, and one to be occupied as a sick room. The basement of the main building contains a dining room, cellar, and wash-room. The first story above, a school room and recitation rooms; the second, a dormitory; and the third, six commodious rooms for the use of the first class. Milnor Hall will be occupied in a week or two.

3. *Rosse Chapel*.—This building which, in 1831 was advanced as far as the laying of the lower joists, has been remodelled, and is now nearly enclosed. But for the press of other work, and the difficulty of procuring materials and labor, it would have been ready for use this winter. A room in the basement has been added to the original plan, 67 by 30 feet, as a chapel for daily use, and, it is hoped, will be occupied before spring. The dimensions of the whole building are 108 feet long by 66 wide. The front has a recess supported by two massive cut stone Ionic columns. The style of architecture is Ionic throughout. The aspect of the church is eastward, and its site the most beautiful in Gambier, commanding an extensive view of the surrounding country. We long to see it finished, and it rejoices our heart to think, that it is a substantial structure, destined, as we may believe, to abide centuries after we of the present generation are forgotten, a monument of the enlarging and cementing power of true religion, erected as it has been by the united piety of Great Britain and America. Heaven grant that within its walls may be ever taught, in their purity and power, the faith and love of which it is the fruit; and that there may never be wanting in its pulpit a race of men to lift up the LORD JESUS, as upon the cross, before the hearts of sinners, and to publish him as the only hope—"the all in all" of a ruined world!

But we have unintentionally digressed; we return to our enumeration.

4. Besides this Chapel, Milnor Hall, and the additions mentioned to the College edifice, several other buildings have been erected, increasing largely the improvements of the place. A house has been built for the Bishop of the Diocese—who is ex-officio President of the Institution in all its branches—and by its commanding situation and pure taste adds much to the appearance of the village. It has two lofty stories, with an attic, is built of brick, and is forty feet by forty three in dimensions.

There have been erected also, three other commodious brick buildings for the use of the officers, and three framed ones, all which are finished and occupied. To these may now be added a large and handsome framed store 50 feet by 27. These with other minor improvements are the fruit of three years' labor. We include here only what has been done at the expense of the Institution. Private enterprise has added much besides; but we are speaking now of another matter; and in view of what has been accomplished from the resources of the Institution alone, we can only say, we feel toward GOD, for his overruling providence and blessing, a gratitude which we cannot express; and as regards the friends and benefactors of the Theological Seminary and Kenyon College, a pleasing confidence that their labor and sacrifices have not been in vain.

We are sensible that some buildings are yet needed to put the Institution in a favorable attitude before the public. A good hotel, for instance, is needed for the accommodation of such persons as may wish to visit the Institution, or spend a few weeks of relaxation in a place of retirement and quiet; and here we would remark, that we hardly know an enterprise in which a pious man of sufficient capital could embark with a more certain prospect of a fair remuneration, or with literary and religious advantages more desirable to one who had a family of sons to educate. The Institution, it is plain, would not be justified in an undertaking of this kind till more pressing wants have been supplied.

Another and a great desideratum is, a separate building for the Theological Students. They are now living in one of the wings of the College set apart for the purpose; but their increasing numbers, their more complete accommodation, the pre-eminent importance of the Theological Department of the Institution, the wishes of the most judicious friends, and the general influence of the measure upon the feelings of the students, and the prosperity of theological learning, all render it necessary that this deficiency be supplied as soon as possible. We trust and believe that amongst the many who are looking with interest to the Theological Seminary of the Diocese of Ohio, as destined, through the blessing of the great Head of the Church, to scatter good over these western regions, some will yet be found, and that speedily, to furnish the means necessary for this work. This accomplished, and two or three other buildings of less importance erected, the Institution will for some years need but little addition in this way.

We would now add a few words on the internal management of the Institution.

The Theological Seminary as such,—we speak not of course with reference to its legal existence, but that existence which consists in having a corps of Theological Professors, a body of Theological Students, a regular course of Theological instruction,—considered in this view, as many of our readers are well aware, the Theological Seminary has had no existence till within the last year and a half. Previously there was but one Professor, with no classes formed; now there are three Professors, and two classes, comprising ten students, who are engaged in daily recitations according to a fixed platform of study, whilst the prospect of increase to the number of Theological students is very good. It may reasonably be supposed that of those now engaged with us in college studies, who are looking forward to the ministry, many will become members of the Seminary. The present number of such young men is thirty-five.

The corps and the system of instruction in the College also have been enlarged and improved, and the number of students is greater than it ever has been. Though they have not yet all returned, they number already 57.

The grammar school has been most judiciously divided into two departments, the Senior and Junior, each in a separate building and under a separate Principal, and sundry minor regulations have been adopted, which cannot fail to render both branches of the school much more efficient. We mentioned before that Milnor Hall has been appropriated to the use of the Junior department, embracing all boys under fifteen years of age. The number of students in these two departments was last session about 100, and is expected this session to fall but little short of that number.

During the last three years, the library of the Institution has been increased by several hundred volumes, and numbers now about 2,300, in addition to which, there are in the Society Libraries of the differennt departments 2,577 volumes. The apparatus also for the study and illustration of Natural Philosophy, Astronomy and Chemistry, has been, with very few exceptions, procured within the last three years, and is in itself highly valuable and useful.

Aware how injurious, as well as criminal, are all over-statements in matters of this kind, we have endeavored to be on our guard, and are therefore confident of the accuracy of all that we have said. We wish to make only a true impression, for strangers have told us, within the last forty-eight hours, that our friends abroad are very imperfectly apprized of the progress which the Institution has already made, and how far it has advanced toward that condition in which every friend of religion and learning must wish to see it. The particulars we have mentioned may aid them in forming a more correct opinion, though we are fully persuaded, that after all, it will be inadequate.—*Gambier Observer*.

FROM LE BAS' LIFE OF WICLIF.

EVERY one, who has the slightest acquaintance with the state of society in the darker ages of Europe, is in full possession of the apology which may reasonably be offered for a usage which, in theory, it might, perhaps, be difficult to defend. In those times, learning and intelligence were, in a great measure, confined to ecclesiastics. Throughout many a generation, it would have been vain to seek among the laity for persons qualified for the execution of functions requiring the most elementary of those accomplishments, which are now diffused almost throughout every class of the community. The coarse and ignorant heroes of the feudal ages positively gloried in their utter destitution of all "clerk-like" qualifications. To write and read were regarded by them as despicable vanities, which dishonored a warrior, and degraded him to the level of a monk. With the capricious inconsistency which often marks the semi-barbarian, they cherished a feeling of disdain for arts, the want of which kept them in a state of humiliation, and placed them at the mercy of a profession alternately the object of their derision and their fears. So long as this habit of thought or feeling prevailed, the highest secular responsibilities would, naturally and unavoidably, devolve upon the sacerdotal orders. In the fourteenth century, however, these days of ignorance and weakness were evidently passing away. The monstrous anomaly of consigning the offices of judicature and the cares of State to a class of persons, whose function pledged them to the guardianship of man's spiritual and eternal interests, was *beginning* to undergo a severe and unsparing scrutiny. The world were no longer content to see both Church and State placed under the control of the mitre and the cowl. It was no longer thought an ordinance of Nature or of Providence, that the seals of judicial or political office should be borne by spiritual dignitaries. People began to think it strange that the Chancery and the Exchequer should be occupied by functionaries who were ordained to a ministry abhorrent from secular chicanery and litigation. Still less could they comprehend the profane abuse which consigned the care of royal wardrobes, or buildings, to ecclesiastical surveyors, or placed the kitchen and the larder under the control of a ghostly *clerk!*

AN ILLUSTRATION.

The "Pore Caitiff" is further interesting as an eminent specimen of Wiclif's talents for popular exposition and illustration. This faculty is most signally displayed by him in his section on "the Armor of Heaven, or of Ghostly Battle." "Man's body," he there observes, "is as a horse that bears his rider through many perils. But it were great folly for any man to fight upon an unbridled horse: and if the horse be wild and ill-broken, the bridle must be heavy and the bit sharp to hold him in. This bridle is abstinence, with which his master shall restrain him to be meek, and bow to his will. The bridle, however, must be managed by wisdom; for else the horse will fail at the greatest need, and harm his master, and make him lose his victory. Further, this bridle must have two reins, both strong, and even, so that neither pass the other in length. The one rein is too loose when thou lettest thy flesh have his will too much. The other is held too straight, when thou art too stern against thine own flesh; for then thou destroyest his strength and might, so that, to help thee as it should, it may not. Therefore, sustain thy horse that he faint not, neither fail thee at thy need; and withdraw from him that which might turn thee to folly.

"That thy seat may be both steadfast and seemly, thy horse needs to have a saddle: and this saddle is no other than *mansuetude*, or meekness of spirit, whereby thou mayst encounter all the roughness and peril of the way with the semblance of ease and mildness. This virtue of mildness of heart and appearance makes man gracious to GOD, and seemly to man's sight, as a well fitted saddle maketh a horse seemly and praisable.

"Two spurs it is needful that thou have, and that they be sharp, to prick thy horse if needful, that he loiter not by the way; and these two spurs are love and dread. The *right* spur is the love that GOD's dear children have for the weal that shall never end. The *left* spur is the dread of the pains of *purgatory* and of hell, which are without number, and never may be told out. And if the right spur of love be not sharp enough to make him go forward in his journey, prick him with the left spur of dread to rouse him."

PAPAL EXACTION.

The testimony which Wiclif was incessantly lifting up against the Romish oppressions and corruptions, was, at this time, in full harmony with the tone of public feeling throughout the nation. From the days of the Conqueror to that hour, a struggle had been carried on between the sovereignty of England and the supremacy of Rome. The conflict might have been marked by less disgraceful vicissitudes, had all our monarchs brought to it a hardihood, and dignity of soul, like that of the Norman. He never would suffer the bishop elected at Rome, to be even named as Pope, in his dominions, without his express sanction. No Papal bull, or mandate, or instrument, would be allow to be circulated in his kingdom, until it had been first inspected by himself. When the Legate of Gregory VII. demanded that he should do homage to the Roman See, his answer was, "I have been unwilling to do fealty to you hitherto, and I will not do it now; because I have never promised it, nor do I find that any of my predecessors performed it to yours." It is melancholy to pass on from his noble example to that of his degenerate descendant, the infatuated John, who laid his kingdom at the feet of an Italian priest. From that time the deluge of encroachment was continually rising. Some feeble embankments were, occasionally, raised against it. But, nevertheless, the waters rose, till they threatened to overtop the summits of all temporal authority. The harpies of avarice kept pace with the demon of ambition. England, according to the saying of one of the Pontiffs, was, as it were, the Pope's garden of delight; and well did he and his sucessors show the sincerity of their reliance on her inexhaustible fruitfulness! The spirit of her nobles, and even of her Churchmen, would often manifest itself by loud and indignant outcries, when the hand of the plunderer was upon them. But the work of pillage, nevertheless, went on; till at last, the impoverishment and ignominy which it inflicted, became too great for human endurance.

ANECDOTE OF WICLIF.

It may be convenient to introduce in this place, a circumstance which occurred in the course of the following year, highly characteristic of Wiclif's unconquerable energy. Worn out by the toil of incessant composition, and by the anxieties occasioned by his recent prosecution, he was seized with an alarming sickness, while at Oxford, in the beginning of 1379. His old adversaries, the Mendicants, were in hopes that, with him, the season of suffering and danger, would, likewise, be the season of weakness; and that they might, thus, have an opportunity of extorting from him some healing acknowledgment of his manifold sins against their Order. With this view they resolved to send a deputation of their body to his sick bed; and, in order to heighten the solemnity of the proceeding, they took care to be attended by the civil authorities. Four of their own doctors, or regents, together with as many senators of the city, or aldermen of the wards, accordingly entered his chamber; and finding him stretched upon his bed, they opened their commission by wishing him a happy recovery from his distemper. They soon entered, however, on the more immediate object of their embassy. They reminded him of the grievous wrongs he had heaped upon their fraternity, both by his sermons and his writings; they admonished him that, to all appearance, his last hour was approaching; and they expressed their hope, that he would seize the opportunity, thus afforded him, of making them the only reparation in his power, and penitently revoking, in their presence, whatever he might have uttered or published to their disparagement. This exhortation was heard by him in silence: but when it was concluded, he ordered his servants to raise him on his pillows; and then, fixing his eyes upon the company, he said, with a firm voice, "I shall not die, but live, and again declare the evil deeds of the Friars." The consternation of the doctors may easily be imagined. They immediately retired in confusion; and Wiclif was happily raised up again, and spared for several years longer, during which time he amply redeemed his pledge of renewed hostility to the Mendicants.

From Memoirs of De Ricci.

RAPACITY.

THE Republic of Venice ordered an account to be drawn up, by an ecclesiastical commission of its own appointment, of the amount of money which was annually extracted from its subjects by the pernicious organization of the clergy. The Court of Rome still continues to levy the same contribution as it formerly did on the inhabitants of Catholic countries.

The annual revenue of the ecclesiastical benefices held by the subjects of the republic, and not situated within its territories, amount to 260,000f.

The ecclesiastical pensions payable to foreigners, to 75,000 francs.

Twenty-eight bulls, for canonical induction to patriarchal, episcopal, and archiepiscopal sees, obtained in the course of ten years, had cost nearly 5,000,000 francs; without reckoning in that enormous sum, the very great expense incurred by those who had been nominated, in making a journey to Rome for the purpose of being consecrated.

During the same ten years, 50,000 francs had been paid for forty-two Bulls, for abbeys, priories, and provostships.

One hundred and ten Bulls for pensions, which had been granted, amounted to 78,800 francs.

Two hundred and twenty-five Bulls for parish churches, had been worth to the Pope 130,000 francs, without reckoning what the curates must have paid privately to the cardinals, if they had been maintained during the months reserved for these princes of the Church.

Twenty-seven Bulls for canonships, collegiate churches, &c., cost more than 80,000 francs.

Forty-five Bulls for collations to one hundred and fifty simple benefices, amounted to 12,600 francs.

During the year 1768, there arrived from Rome 1130 rescripts, indulgences, privileges to altars, dispensations relative to the granting of holy orders, permissions to maintain private chapels, diplomas conferring the title of count, &c.; the whole for the sum of 44,500 francs.

Rome granted, during the same year, 589 dispensations for marriages, which brought an enormous and unknown sum into its treasury. All that it was possible to discover as to its amount, was, that those dispensations which were requested and obtained without any good reason being alleged, cost ten times, and even twenty times, more than those for which any real cause was assigned. The report reckons all these dispensations, on an average of the highest and lowest rates, at a sum of 1,050,000 francs.

DESPOTISM.

An important and excellent memoir was drawn up by the commission which the Republic of Venice intrusted with the reform of the public institutions for education.

The redactor of the memoir proves that the government had done but little toward the emancipation of the civil authority by proscribing the Bull *In Cœna Domini*. "The reform which is most required," says he, "is that of the studies of ecclesiastics, in order to prevent anti-social principles from becoming the religion of those who are destined by their profession to instruct

and direct the people. For this purpose it is necessary to abolish the canon law and the decretals, which are the real sources of that monstrous system—the Bull *In Cœna Domini* being only a natural and necessary consequence of it.

"In these *decretals* a doctrine is taught, which is contrary to every law both human and divine. By these decretals a monarch is set up who recognises no other limits to his dominion than the universe; whose laws and commands the kings and princes of the earth are bound to obey; and if any of them shall dare to maintain his right to sovereignty, he is declared guilty of treason and rebellion; his subjects are released from their oath of fidelity, and his territories exposed and abandoned to the invasion of foreigners.

"This despot is also declared to be the legislator of the universe; to be possessed of authority to alter, reform, or abolish, the laws of all kingdoms and of all states; to be a judge, to the decisions of whose tribunal all the sovereigns of the earth must submit; whose decrees are infallible, and admit of no appeal, because those which he pronounces are held to be the decrees of God himself; and those who appeal from them, are declared to be rebellious and refractory, and are deprived of all communion with the pious.

"This code has no other end in view than that of establishing despotism and universal monarchy throughout the whole earth. All sovereigns are bound to yield homage and obedience to that formidable monarch; and if the least opposition is exhibited, rebellions, wars, and insurrections, are the consequence; while the sovereigns, who, in defence of their just rights, have had the misfortune to offend this priest-king, are deprived at once of their kingdoms and their lives—a melancholy prediction of the misfortunes and premature death of Joseph the Second and Leopold.

"A bold and enterprising militia," the Roman priests, "animated by fanaticism, cupidity, and ambition, bound by vows and solemn oaths, and always ready, on the slightest signal from that monarch, to whom, by the rules of its institution, it is called upon to yield the most blind and slavish obedience, to excite the storm of rebellion and insurrection,—that militia which is spread over every state in Christendom, is fraught with danger and alarm; because, by taking advantage of the superstition and ignorance of the people, whose good opinion it has acquired by a false character for piety and knowledge, it is sufficiently powerful to give just cause of dread, mistrust, and jealousy, to every government in whose states it is placed.

"The Jesuits, a veteran and zealous troop, have obtained from this grateful monarch the most signal rewards and privileges: in granting which, the people have not only been deeply injured, but their rights have been sacrificed, because the Jesuits have shown themselves more anxious and careful than any other to extend the limits of the new empire, and in every state have not scrupled to excite discord and sedition for the purpose of maintaining and defending it. Even in our day, though nearly overcome by the repeated attacks which have been made upon them, they are both terrible and formidable to the most powerful monarchs of Christendom, who do not believe that they can be secure from those just fears, suspicions, and jealousies, with which they have hitherto been harassed, until the order be completely abolished.

CANONIZATION.

"In our days a Cardinal found it necessary to throw all his influence and energy into the scale, in order to prevent Bellarmin, the most ferocious abettor and defender of that anti-christian doctrine, from being raised to the rank of a saint. The only title which that haughty prelate could possibly have to such distinction, was this; that he extended the despotism of the spiritual power farther than had been imagined before his time, either by human pride, by fanaticism, or by the adulatory spirit of his brethren, the Jesuits."

From the Protestant Episcopal Pulpit.

SERVICE OF THE CHURCH.

"In the purity and scriptural simplicity of its *doctrines*, we recognise a strong claim upon our attachment. Speaking in many of its most interesting parts, the very language of inspiration, and in all others, expressing the simple and essential verities of the Gospel, in a language at once forcible, appropriate, perspicuous and devoted,—assimilating itself, like the truths to which it gives utterance, to its infallible prototype; embodying those very forms of sound words, which even in apostolic times and by apostolic sanction, regulated the faith and guided the devotions of primitive piety; animated and kindling with those very supplications and praises which glowed upon the lips, and burst from the hearts, of a Chrysostom, a Basil, a Tertullian and an Ambrose; exhibiting, in short, a synopsis of the faith and devotion of the best and purest ages of the Church; before heresy had materially marred the simplicity of the one, or superstition disfigured the fair beauty of the other; avoiding alike the corruptions of superstition, and the unwarrantable results of an overweening and prurient desire of *reform*, which sought the demolition of what had been consecrated by the wisdom of Apostles and Martyrs, and applied its efforts, with a mistaken zeal, to remove from the Christian fabric, not its counterfeit and false appendages only, but the very walls and pillars which sustained it on its foundation—it rose, an imperishable monument, not only of the moderation and wisdom and piety of the Cranmers, and Ridley's, and Latimers, of the English Reformation; but of the wonderful and unparaleled success with which they accomplished the delicate and difficult task, of exhibiting the Church, shorn of the base inventions and tawdry appendages of a long night of error, and arrayed in the beautiful garments of her pristine faith and order."

LEAVING CHURCH.

"In tracing out the instances of defective, or impressive performance of our service, it would be an omission to pass by the *irreverent* and *unbecoming haste* too commonly observable in leaving the house of God. Much has been said on *this* point, on former occasions, but the conviction that we have been rather retrograding of late, prompts a renewed effort to correct what is justly considered a *blemish* in our deportment in the worship of God. What more deserves the imputation, than the flurry and the impatience, the unseemly rush and tumult, the frivolity and inconsideration, so often exhibited immediately upon the dismission of the congregation. How incongruous with that frame of mind, with which we ought to leave the Lord's temple! How destructive of all serious recollection, of all hopeful impression! How fraught with disrespect and irreverence to Him, in whose especial presence we stand, to betray uneasiness in his service and an inordinate sensibility to its restraints, by *rushing* from his courts! I would not be thought superstitious, nor would I exact from you any compliance justly obnoxious to such an imputation. But I know not what is meant by the solemn and impressive service by which this Church has been consecrated to the Almighty, if it was not to invest it with an ideal sanctity, which should always claim a correspondent respect and reverence: and this too, founded upon that principle of our nature, the law of association, so operative and influential in every department, and never subservient to more salutary purposes, than when it is called in to give sacredness to the edifices and to all the institutions of our holy religion. This consideration should induce a reverential deportment at *all times*, in reference to the house of God. At our coming in, and going out; while within the sacred inclosure, whether for purposes of stated worship, or for casual occasions; in *any* situation that brings us within the operation of this principle, we should exhibit a becoming sensibility to its influence. A just regard to this principle would itself correct the fault under notice. But when it is considered, moreover, how inconsistent it is with the solemnity of the duty in which we have been professedly engaged; how destructive of all good impressions; how demonstrative of a vain and thoughtless temperament; it will be acknowledged that there is abundant ground and reason for this censure, which is given in the hope that it may induce to an improvement in this respect: that our manner of leaving the house of God, may correspond with the deportment which has been recommended as becoming the duties in which we have been engaged: that our irreverent haste may give place to the solemn pause, and the silent ejaculations; and our unseasonable and inconsiderate converse, to that *thoughtful* and *serious* mood and bearing, which would evince that the service in which we have been engaged was not without some impression, and that we were not insensible to its object and *meaning*."

Dr. Montgomery.

COMMUNICATIONS.

For the Churchman.

A CHURCH IN THE FAR WEST.—NO. II.

Haggai i. 4.—"Is it a time for you, O ye, to dwell in your ceiled houses, and this house lie waste?"

Were the Prophet Haggai to re-appear, and to visit our country to-day, he could scarcely find a more suitable text from which to address a large number of its inhabitants, than the above-quoted sentence once addressed by himself to the Jews. Fancy him to accompany the steps of some hapless missionary who has quitted for a season his "few sheep in the wilderness," to seek the aid of our more favored brethren toward the erection of a sheltering fold,—fancy him, I say, the companion of such a being through the crowded streets of this metropolis, passing with weary foot from one palace-like residence to another, and too often refused even the smallest contribution, with the plea of "We cannot afford it;" and might not one think that that text had been first suggested during his walk—composed expressly for the circumstances of some of those persons on whom he had called?

We are ready—nay, we are *most happy* to own, that there *are* individuals within the pale of our beloved Church, who, when asked to contribute toward an object of the above nature, appear delighted at such additional earnest of Zion's advancing glory, can "rejoice with Jerusalem," and be glad with her as those "that love her;" who, when thus reminded that it is now "a time" when her children are saying continually in her ears, "The place is too strait for me; give place to me, that I may dwell," can answer with Christian philanthropy, and in the words of inspiration, "Enlarge the place of thy tent, stretch forth the curtains of thine habitations, spare not;" harbor not a doubt of our willingness to assist thee; go back to thy reviving deserts; lengthen thy cords, and strengthen thy stakes;" our gold and our silver are the property of the Lord; and, oh! how blessed that we are permitted to use it as "workers together" with Him who has declared, "Thou shalt break forth on the right hand and on the left, and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited."—But, alas! how many do we meet—ay, even among Christ's professed disciples,—among those that regularly tread his courts, perhaps kneel at his sacred altars, who speak of the increasing number of applicants for aid in building houses of worship, with the look and tone of persons that were actually annoyed at Christianity's rapid extension! and almost use the very language of a heathen enemy of old, when he complains that "the contagion of this superstition has infested not only the cities, but even the villages and open fields."

We are sometimes told that the members of a congregation in the West ought not to attempt erecting a better house than they feel competent to finish without assistance; that if they cannot at present afford more even than five hundred dollars for such purpose, they ought for the present to rest satisfied with a five hundred dollar building. Now we much doubt that those who thus address us, would really be pleased to witness the effects of their advice reduced to practice,—to behold the house consecrated to Jehovah, the meanest edifice in each hamlet; to constantly miss, throughout their journeys, that most interestingly prominent object, that "one thing needful," in every landscape—the spire of a village temple. Supposing, however, we were to allow that their idea is, generally speaking, a just one; still, can one not imagine a case wherein a congregation, poor, few in numbers, unable to raise *even* five hundred dollars among themselves, should yet have a prospect of obtaining more than thrice that sum among their more wealthy and worldly townsmen, by proposing the erection of such an edifice as, without being unnecessarily costly in its structure, might correspond in appearance with the other buildings in its neighborhood?—and who would blame them for taking advantage of an opportunity like this? Such precisely is the case of a little church in Michigan, particulars relative to which may be found in the last number of this paper. About eighteen hundred dollars have been subscribed and expended at home; and it is supposed that as much more will be required for the completion. The Pastor of the above is still an inmate of this city—appealing to its benevolence; and often is the melancholy language of Caractacus painfully and touchingly forced upon his recollection. That prince, it will be remembered, having valiantly, and for a considerable period, waged an unequal war against the Romans, became at length their prisoner, and was brought to their capital in chains. Hitherto accustomed only to the rude edifices of his native land, he felt astonished at the displays of power and lavish wealth, in the mighty piles, the "gorgeous palaces" by which he was now surrounded; and, as his mind glanced rapidly with increasing wonder to the sateless ambition of their occupiers, exclaimed, "Oh! who that is possessed of such magnificence at home, can envy me an humble cottage in Britain!" Thus the missionary, as he walks about this city and looks on its noble buildings—especially when his eye rests on the massive pillars of an Episcopal church edifice, and then turns a backward glance toward his own parish in the wild,—feels constrained to give similar utterance to the emotions of his breast, and to exclaim, "Who that is possessed of such magnificence at home"—he dares not say "could envy," for he is told that *Christians* are around him, and from Christians something more than merely *not to envy* is required—"who that is possessed of such magnificence at home can *refuse to aid* me in erecting a lowly temple at Tecumseh?" We conclude, as in the former number, with an extract from one of his sermons.

"Do we indeed look toward the distant West? What wonders burst on our vision! The eye gazes with rapture upon Nature's simple majesty, while the heart swells in breathless awe at the contemplation of the moral and spiritual scenery throughout those rapidly filling regions! See the flood of emigration—that living, human tide—some of whose sources we can trace up, as I have shown, to your own doors, your own firesides,—that stream where immortal minds are more numerous than the waves of the Mississippi, daily and nightly rolling onward through our wide-spreading woods and prairies; and will you permit those waves, as they settle, to become stagnant and corrupt? will you look calmly on, while they poison our balmy airs with steams of the most destructive error—ay, daring even to blot out heaven from the view of the unhappy souls that follow? can you, I ask, can you gaze on them in apathy, while, thus corrupting or corrupted, they sink grovelling, from your view, into that dust they have defiled? Oh, no! You will send forth the "salt of the earth," and the stream may yet be purified! Laborers, cheered by your assistance, will go and turn each wave into the channels of Christian usefulness. Methinks, even now, "the Spirit of God moves upon the face of those waters," and calls, loudly calls, on each of you to "cast your bread upon" them to-day!"

Lenawee.

Donations for the above, left with Messrs. Swords, Stanford, and Co., No. 150 Broadway, or at the office of this paper, will be gratefully received. Their coming through such medium will be the more particularly acceptable, as the present state of the Missionary's health does not admit of his paying many visits to individuals.

For the Churchman.

RUBRICS.

Mr. Editor,—I have read with interest both the communication and the editorial remarks in your last, touching the rubric at the end of the Gospel for the Twenty-fifth Sunday after Trinity. If the respectful offering of the views of one, whose privilege it has been to serve, for more than twenty-two years in the ministry of our Church, may have any tendency to produce uniformity of practice in acting under that rubric, he will regard it as a source of great satisfaction.

The first question is, whether the Collect, Epistle, and Gospel, for the twenty-fifth Sunday are to be used both on that day and on "the Sunday next before Advent," when there are more than twenty-five Sundays after Trinity.

A correct construction of the rubric will, I think, settle this in the negative.

There never can be more than twenty-seven Sundays after Trinity. Consequently, if the Collects for the twenty-fifth are to be used, both on that and any subsequent Sunday, which may be the Sunday next before Advent, there can, in any case, be but *one* intervening Sunday. But the rubric provides in terms, for '*so many*' Sundays "as are wanting" to fill up the complement for the year, by ordering the use of the omitted Collects, &c., in the Epiphany season. It therefore supposes, that at least two Sundays may thus be to be provided for, and, therefore, that the service for the twenty-fifth is not to be repeated, as that would leave *but one*. Unless, therefore, the twenty-fifth Sunday after Trinity is also "the Sunday next before Advent," the Collect, &c., for the twenty-fifth are not to be used on that day, but postponed until the Sunday next preceding Advent Sunday.

Thus far I conceive the rubric to be decisive. When the question is asked, what particular Collect or Collects, &c., "that were omitted after the Epiphany," is the clergyman to select for the Sunday or Sundays intervening between the twenty-fifth after Trinity and "the Sunday next before Advent?" I would respectfully suggest that the rubric leaves the clergyman to his discretion. With great deference, however, Mr. Editor, I would state to my Rev. Brethren my own practice, with its reasons, for the decision thereon of their judgments.

An examination of the Collect, Epistle, and Gospel, for "the Sixth Sunday after Epiphany," will, I think, secure for my own opinion the consent of that of my brethren, that they are peculiarly appropriate to the eve of the sacred season which is so fitly denominated "*Advent*," and to be connected by juxta-position, with the beautiful portion of Scripture appointed for the Epistle, for the "Sunday next before Advent." My own practice, therefore, has been to use the Collect, &c., for the Sixth Sunday after Epiphany, or the Collects, &c., for the fifth and sixth, as the case may require, agreeably to the rubric here considered. An incidental advantage attending such usage, should it be thought proper to make it uniform, would be the avoiding of the calculation—sometimes not very easily or promptly settled—where the Epiphany services terminated during the past winter.

As it regards the case of the number of Sundays after Trinity falling short of twenty-five, I presume the rubric will be conceded by all to be sufficiently explicit, in providing that there shall always be such an omission of the Collects, &c., as will secure the reading of those for the twenty-fifth, or the Sunday next before Advent.

Will you excuse me, Mr. Editor, for respectfully suggesting that you appear to have fallen into an error in the remarks with which you have accompanied the communication of your correspondent, H.? Those remarks appear to embrace the idea, that the *Lessons* are included in this rubric. I take it that this is not the case. The Calendar prescribes lessons for twenty-seven Sundays after Trinity, should there be so many. It is only in the case of the Collects, Epistles, and Gospels, that the rubric is designed to govern.

Clericus.

To the Editor of the Churchman.

Mr. Editor,—Understanding that the next General Convention are to consider some proposed alterations in the Book of Common Prayer, I have, therefore, ventured to offer a few suggestions through the Churchman on this important subject; a subject of equal importance to the rich and the poor, to the weak and the wise; for the Book of Common Prayer is unquestionably the common property of the whole Church. What the proposed alterations are I know not, consequently the following suggestions are offered without any reference to them whatever, and as they relate merely to the order in which the different portions are placed in the Book, I hope the subject may appear of sufficient importance to the Convention, to warrant them in taking these suggestions in connexion with those proposed, and if found expedient, to authorize a new form book.

I have before me the Book of Common Prayer, of the Church of England, published by Thomas Kelly, London, 1824. The book is arranged quite different from ours, and I think much improved for the accommodation of strangers, which is a matter of great moment in this country, as there are many, Mr. Editor, who are induced to look for an asylum in the Protestant Episcopal Church from many causes, but generally, I believe, because they in "point of fact," deny the validity of the ministrations of others; it, therefore, behooves us to offer every facility that consistency and propriety will allow, to enable them to unite with one heart and one mouth in the services of the sanctuary, and save them from the mortification of a constant chase through the book after the officiating clergymen, or a shuffling of leaves during the whole service, in their blind endeavors to take the part assigned them in the services of the Church. To accomplish this there should be certain leading words in the rubrics so printed, as to catch the eye immediately. The words "or this" should be very distinct, and the table of contents should be more explicit, and refer to the page in all cases; but what is of more consequence still, is, that the whole morning service should follow as near as can be in rotation; we will say in the following order.

The morning service as now directed, to the end of the *two* first Collects, excepting the "Gloria in Excelsis," which should be placed where it is most used, in the evening service. After the first two collects, the Litany should be inserted, and then the prayers that are to be said when the Litany is not read, after which a rubric to this effect, [Here a selection from the Psalms or Hymns shall be announced by the minister, to be sung by the whole congregation.] Then the ante communion service beginning with the collect and ending with (a selection from) the rubrics before the offertory sentences.

Of the evening service I have nothing to suggest, excepting the placing of the "Gloria in Excelsis" in its place. Prayers and Thanksgivings upon several occasions to follow the evening service.

In the English Prayer Book before me, the Psalter follows next, then the Communion service, then the Epistle and Gospel, &c.

The New Psalms: of these I would suggest that the word "Psalm," which is over every selection, be left out, and the word selection be in its place, and the *number* of the Psalm be printed conspicuous, so that the hundredth Psalm may yet be considered the One Hundredth Psalm.

A Subscriber.

For the Churchman.

Mr. Editor—Every one, probably, would prefer to have the numbers of the "selected" Psalms in metre the same as those which they bear in "the whole book of Psalms," and in the Psalter. And there are doubtless very many who object to the use of the Selection, on account of the difference which now exists between the biblical and selected numbers of the Psalms. As legislation on it is out of the question at present, (although I would hope that the *selected* number may hereafter be stricken out by the proper authority,) it remains for us either to bear the evil or inconvenience as well as we may, or endeavour to avoid it, without tampering with what has been duly authorized. For my own part, I would choose the latter, and would effect my object by retaining the "*whole* Book of Psalms, in metre." But, from present appearances, this will not long be in the power of such as prefer "the whole book." The stand taken by "The Press" cuts off almost all hope of being allowed to retain the use of it, except under circumstances of a very unpleasant description. With the view of lessening the evils before us, arising from having the numbers of the selected Psalms different from their former ones, I beg leave to offer two suggestions, which, if acted upon, will probably have a good effect.

1st. *Let the Clergy*, in announcing the Psalm to be sung, *call it by its old number*. As this number is the second line in the heading of the selected Psalms, the congregation, having been instructed to notice that line, will easily find it in the new books; while such as have not furnished themselves with it can use the old ones.

2d. Let those engaged in publishing the selected Psalms have the *second line of the heading printed in a type as large as the first one now is*. And if the first line were printed in a smaller type, in italic, or in small capitals, it would be a still greater improvement. Then the eye would most easily fix upon the number to which we have always been accustomed, both in the Psalms in metre, and in the Psalter.

O. N.

For the Churchman.

PROCEEDINGS AT THE SEMINARY,

On the death of the Rev. Augustus F. Lyde.

On the receipt of the intelligence of the death of the Rev. Augustus F. Lyde, at the Seminary, a meeting of the Students was called in the chapel, November 21st, at which the letter announcing his death was read. The following resolutions, expressive of the sense of the Students on the event, adopted; and a committee appointed to prepare a brief biography of our late brother for publication in the periodicals of the Church, together with the adopted resolutions, and a letter received a few weeks since from Mr. Lyde, addressed to the Missionary Society of the Seminary; his last effort in behalf of the cause in which he was pledged,—the cause of Missions.

From the first part of their duty the Committee thus appointed are relieved by the full and satisfactory biography which appears in the Churchman of this week, furnished by an intimate and confidential friend of Mr. Lyde, and who was therefore better qualified than any other for the office of his biographer. The missionary letter alluded to will appear in the Churchman of next week. The following are the resolutions, and were unanimously adopted.

Resolved, That the decease of our late brother, the *Rev. Augustus F. Lyde*, is received by us with emotions of unaffected sorrow; and of thankfulness to the God of all grace, that we can sorrow as those who have hope.

Resolved, That we regard this dispensation of Divine Providence as solemnly admonishing us to be watchful and diligent; that whenever our Master may summon us hence, we may be ready and waiting.

Resolved, That while we bow with humility to the will of God in this event, we cannot but entertain a deep sense of the loss sustained by the friends of our deceased brother; by the ministry of the Protestant Episcopal Church; and peculiarly by the Missionary cause, to which he was pledged.

Resolved, That a Committee be appointed to present to the family of our deceased brother a copy of the above resolutions, with the assurance of our heartfelt condolence.

W. F. Walker, *Chairman.*

For the Churchman.

CHURCH OF THE NATIVITY.

The attention of Episcopalians is again earnestly solicited in behalf of this young and poor though interesting church. Their bounty has already done much toward promoting its interests and prosperity, and permanently establishing it. But there yet remains much to be done. It has wants which are immediate, and which unless immediately relieved, will inevitably cause its spiritual no less than its temporal interests to suffer. The importance of this church to the cause of religion and morality, among a class of our citizens who are poor, to a considerable extent in the extreme, and otherwise destitute of the services of the Church, is apparent to all who are acquainted with its location. So favorably located then for being an instrument of good to perishing souls, and becoming a blessing to the city by raising and improving the character of a large portion of its inhabitants, shall the Church of the Nativity be allowed to languish for the want of means to sustain it? while there is among Episcopalians so much of wealth, piety, benevolence, and love for their apostolic Church, shall this be? Some, ever feelingly alive to the cause of Christ and his Church, have already generously contributed toward the establishment of this church; will not others in imitation of their example, and for the sake of the Church they love, and of Christ its divine Head, come forward and do likewise? When assured that at present the whole remaining burden lies upon some few young men, by whom the enterprise was attempted, will not the pious and the benevolent come forward *at once* and do liberally for this suffering church.

W.

Dec. 2, 1834.

Donations may be left at the Protestant Episcopal Press—sent to the Protestant Episcopal Theological Seminary, or to Avenue D, corner of Tenth-street, directed to W. F. Walker.

Clothing for the poor of the parish, or books for the Sunday School and parish Libraries would also be peculiarly useful and acceptable.

For the Churchman.

Mr. Editor,—The objects of the ladies' society of All Saints Church, are those of pure charity and benevolence,—for the relief of the destitute poor. The society was formed to assist the alms of the Church and to provide for its sick and needy members, so as to spare them the necessity of resorting to the city alms-house. By the liberality of Episcopalians of other parishes in the city as well as All Saints, this has been effected for the last three years, although from its location, there are more poor attached to this parish than any other in the city. The funds realized from the labors of the society are distributed at the discretion of the Rector along with the alms money given at communions. As these gifts are at best but small, it is hoped that Episcopalians who have the means, and who, agreeably to the requirements of an apostle, are especially desirous "to do good to those who are of the household of faith," will remember the Ladies' Fair at All Saints Church.

"THREE WEEKS IN PALESTINE."

A writer in the Christian Watchman thus speaks of this little work:—"I have just risen from the perusal of a very interesting little work, entitled "Three weeks in Palestine, and Lebanon; with notes and alterations, adapting it to the use of the General P. E. S. S. Union," and republished by them in New-York, from the English edition. The Notes, consisting solely of explanations of such technical or classical terms as might not readily be understood by general readers, are exceedingly valuable; and I find on examination of the English copy, that the alterations consist merely in the omission of a very few sentences of irrelevant matter, or the change of a few expressions in order to simplify them. Too many of those who have described scenes in Palestine, have drawn largely on the credulity of their readers; and some of them have been too credulous, themselves, and have believed all that was told them: so that it is often difficult to distinguish between what is true and what is false. Not so with the little work to which I now wish to call the attention of your readers. It describes what the author saw; and generally very accurately. It is ornamented with eleven engravings—views of Joppa and Bethlehem, Ground Plan and Interior View of the Church of the Holy Sepulchre, Tombs of the Kings, Mahometan Tombs, Valley on the road to the Dead Sea, Ground Plan of Baalbeck, Druse Female wearing the Tantour, &c. Some of them are very highly finished. That of Bethlehem is a very fine engraving."

THE CHURCHMAN.

SATURDAY, DECEMBER 6, 1834.

Two dollars and fifty cents, if paid in advance, or three dollars if at the end of the year, is the price per annum of subscription to this paper.

TO CORRESPONDENTS.

Philorthos, (a clergyman, as it would seem,) has sent us an argument to prove that the rubric contemplates the repetition of the collect, &c., for the twenty-fifth Sunday after Trinity. The contrary is made so plain to us by our correspondent "Clericus," as to render useless the insertion of Philorthos.

"H" has our thanks, but he will perceive that "Clericus" has corrected the error into which we inadvertently fell.

H. on Sunday Schools and "Systems" are received.

Female Convents.—The "Secrets of Nunneries Disclosed" (a work lately published in this city) is a work of more importance than its title indicates. It is the history of an earnest but ineffectual attempt at Reformation, conducted by a bishop of eminent piety and talents, under the auspices of a prince who desired to banish from among his subjects ignorance, idleness and vice, and secure to them the blessings of knowledge, industry and virtue. Scipio De Ricci was an enlightened and zealous Reformer, and in Leopold, Grand Duke of Tuscany, he found a firm and willing protector. By a series of energetic and well-directed efforts he attempted to make an impression on the solid mass of iniquity which the Court of Rome upholds for the furtherance of its avaricious and despotic policy. The abuses which first required correction were, of course, the monasteries. These, as might be expected, were found to be mere haunts of laziness and sensuality. The disclosures which were made in prosecuting this branch of the Reform, though loathsome in the extreme, occupy but a small portion of the work. It is to be regretted that these portions were not either suppressed, or at least given less in detail, and that a more appropriate title was not prefixed to the work. In this case it would have found its way into the hands of many who will now justly regard it as a proscribed book, and unfit to be introduced into families. We are not denying the value of these disclosures in an historical point of view. They prove the conventual life, or a state of systematized celibacy, to be now, wherever it is extensively encouraged, what it was before the Reformation—to be in *fact*, what on obvious principles of human nature it necessarily *tends* to be, a life of atheism and crime—of the deepest degradation and foulest turpitude. We only ask to be spared from the repetition of the disgusting proofs of a truth which, we would fain regard, as too well established to be brought in question.

The monasteries, however, though the chief, were far from being the only evil with which Ricci was compelled to cope. He attempted to explode some of the grosser superstitions which were in vogue, to rectify the scandalous disorders in the celebration of religious worship, to oppose the rapacity, and withstand the usurpations of the papal autocrat, to establish a system of education, and to introduce among the clergy some regard for religion and learning. In the conduct of this work he proved that he had not only a hand to execute, but a mind which dared to trace the usurpations of the papacy, and lay bare the foundations of its authority; and we find accordingly, in several passages, that clear and vigorous delineation of first principles for which all great Reformers have been remarkable. Ricci was powerfully seconded by the Duke of Tuscany, who convened a council of bishops, whose several answers to the proposed measures of reform form a curious page of the history. But what could one man do against a power the most wily, the most profligate and despotic upon earth? Sacerdotal influence was an overmatch for the civil authorities of Tuscany, and what the clergy could not gain by other means, they did not scruple to effect through the instrumentality of a mob. De Ricci was completely baffled. Every measure of reform was reversed, and infamy and ignorance were permitted to flourish in subservience to some of the numerous ends of the crooked policy of Rome. It is mortifying to add that the resolution of the Reformer quailed beneath the intimidations of his enemies. He spent the latter part of his days in a tame acquiescence with the errors which it had been the glory of his life to oppose. Perhaps with all his ardor, De Ricci had not the "stuff for a martyr." It is more probable, however, that his defection was owing to the want of a vivid perception of those first truths of the Gospel which lay at the foundation of the Reformation of Luther, and without which every effort at reformation from popery will be either abortive or imperfect.

Temperance Societies, Moral Reform, Abolition, &c.—We are happy to acknowledge the receipt of "A Friend to Temperance Societies," a part of whose communication is subjoined:

To the Editor of the Churchman.

I wish to learn whether the apathy of Episcopalians* on the subject of *temperance* is owing to their unfriendliness to the cause itself, or whether, by lending their influence in its promotion, they suppose they are compromising or endangering any of the distinctive principles of the Church for which I and they contend? If it is owing to the former cause, should not efforts be made to enlighten them, to show them, &c. &c. &c.

When clergymen of our Church are applied to by temperance societies, not sectarian in their character, to deliver addresses, ought they not, if convenient, to comply, and what evils are to be apprehended in so complying?

If it is sufficient, as some contend, to leave this evil for the Church to correct, (as we are bound, as worthy members of the same, to be "temperate in all things,") how, in this view of the case, are those to be restrained who do not belong to the Church; and is it actually found that the obligation hence arising, is a real remedy adequate to correct the same?

In the suppression of a manifest vice, are we not bound *to use all our influence*, not only as Christians, but as *patriots* and *philanthropists*; and can we do so, if we withhold our *names from the pledge of total abstinence from intoxicating drinks?*

If there are objections to joining ward societies, or a city, state, or national society, can there be any valid objections to forming Episcopal temperance societies, connected with every parish? (of which I would be pleased to see the pastors of each church *President "ex officio."*)

A Friend to Temperance Societies.

This came to hand on Monday, and the day following gave us the pleasure of a note from M. A. Hawkins, Secretary of the Female Moral Reform Society, requesting an early insertion in the Churchman for the Circular of the Society, the nature and design of which may be seen from the following extract from the resolutions of the Society.

"Resolved, 3d, That Christian females, in companies of two or three in number, be requested to act at suitable times, as missionaries among the abandoned portions of this city population, to circulate Bibles and religious tracts, and to persuade the children residing there to attend Sabbath schools, to exhort erring women to refrain from iniquity and serve the Lord."

And now that we have touched on these subjects, an opportunity is presented, which we must not let slip, for answering the following queries.

Mr. Editor,—I was pleased with a paragraph which appeared in your paper some time ago on the subject of slavery. May I ask, why you do not endeavor to enlighten your readers on this subject? Ought they not to be apprized, &c. [Several topics are enumerated, which it is needless to insert.]

Phileleutheros.

Mr. Editor,—I have been often surprised not to see any thing in your paper on the subject of colonization. You are well aware that the Colonization Society is sanctioned by the most enlightened portion of the Christian community. Would it not be well, &c. &c.

A Friend to Africa.

Mr. Editor,—In a debating society, of which I am a member, the question was discussed, "Is it lawful to engage in war?" The negative view of the subject is thought by many to be no better than a Quaker prejudice. There is scarcely a doubt, however, that public opinion is tending to its adoption. The labors of Dymond, Grimke, Channing, and others, have done much to forward so desirable a result. For some years past there have been Peace Societies, which, &c. &c. Allow me to suggest that you devote a portion of your paper, &c. &c.

A Lover of Peace.

Now we assure our readers and correspondents, one and all, that we feel a great regard for the Temperance Societies, the Moral Reform Societies, the Anti-Slavery and Colonization Societies, and all the other excellent institutions with which our country abounds, and that we have the objects at which they respectively aim, most deeply at heart, and will gladly do all that we consistently can to further their attainment. But to advocate these societies in the columns of our paper would, we think, be inconsistent with the objects for which it is established. Our paper is established for the promotion of the Gospel by the Church, and all those means of benevolence which are subject to or connected with the Church may appropriately come in as occasional topics of remark. This is an obvious rule, an adherence to which must be satisfac-

* In the Ward Temperance Society, of which I am a member, consisting of several hundred members, there are but *three* Episcopalians, though they are as numerous as any other denomination in the Ward.

tory to all our readers; if we deviate from it, and advocate institutions which are of a less general character, we are at once brought into collision with some portion of our readers. That intemperance, sensuality, slavery and war are evils, we all agree; but when we come to discuss the best means of preventing or curing them we find much and sore difference of opinion. It is a fair distinction, therefore, which we make between the objects of these societies and the societies themselves. The former, it is our province to promote by the diffusion of that truth which will ultimately be blessed to the extirpation of sin and error: the latter, covering, as they do, debateable ground, we do not feel justified, whatever may be our private opinion respecting them, in pressing on the notice of our readers. The former embrace principles of a general nature, and in reference to such was our paper instituted; the latter are measures, partial in their operation, and have their appropriate organs of publication, by means of which their utility is made known, and the public mind extensively enlightened.

We hope that this brief exposition of our views will be satisfactory to such correspondents and readers as have, at different times, intimated their wishes that we would enlist our paper in behalf of their favorite societies, and in particular will be accepted by "A Friend to Temperance Societies," as a sufficient reason for declining the further offer which he has politely made.

REASONABLENESS OF PRAYER.—Some argue against the reasonableness of prayer from the unchangeableness of GOD. It is absurd, they say, that the supplications of the creature can do aught to influence the mind, or bend the designs of the Creator. This is a weak argument. GOD is indeed unchangeable; but his unchangeableness, as the moral Governor of the Universe, consists in his doing what is right, or adapting his dispensations to suit the actions and characters of his subjects. GOD is always the same; but the relations in which he stands to his creatures are different. They may be proud and rebellious, or humble and obedient. In the latter state of mind they are beloved of GOD; in the former they are the objects of his righteous displeasure. In like manner, the man that prays is a different being from the man that does not pray. The habit of prayer is accompanied with a change of disposition. It qualifies its subject for the reception of Divine mercy, and renders him a suitable object of Divine favors. Of this qualification the man who does not pray may be destitute. Hence GOD stands in different relations to the man who prays, and to the man who does not pray. And, while he is unchangeable, or rather, because he is unchangeable, he withholds from the latter the blessings which he bestows on the former. Hence, the unchangeableness of the Deity is an irresistible argument to prove that he is a hearer of prayer.

DIOCESAN SOCIETIES.—The reports of the Tract, Missionary, Bible and Prayer Book Societies are published, and we hope will be carefully read. The perusal of them cannot fail to awaken an increased interest in behalf of the excellent institutions for which they plead, and they are so well written that the perusal of them is rendered a pleasure instead of a duty. Extracts in our next.

"The judiciousness of an indiscriminate circulation of the Holy Scriptures has been doubted by many wise and worthy men;"—This remark, in the report of the Bible and Common Prayer Book Society, made us pause. We presume it refers to the state of opinion in our own communion, and if so, we confess the information is new to us. So far as we know, the universal sentiment among our clergy is, Let the Bible be spread; let its truth be as free as the air we breathe. All that is contended for is that the distribution of the Scriptures and other organized systems of Christian Benevolence, ought to be conducted within and through the appointed institutions of the Gospel, and that the practical operation of any other measure, in regard to the circulation of the Scriptures, would be to send forth the Bible under the virtual guidance and comments of such as are not duly authorized to be its expounders.

The University of Nashville, at its late commencement, conferred the degree of D. D. on the Rev. George Weller.

SWORD'S POCKET ALMANAC.—Our readers will be glad to learn that the Almanac for 1835 is published, and for sale at the old Church establishment of Swords, Stanford & Co. Few of our readers are ignorant of the nature and merits of the work. To those who are it may be well to say that it is the Churchman's Calendar and an Ecclesiastical Register. It contains a variety of minute information in respect to the institutions and Societies of our Church, the number and residence of the bishops and clergy, together with notices of the colleges and chief seminaries of learning. The Almanac part is interleaved with blank sheets for memoranda, &c. This little work is prepared at much expense, and is in great favor with the clergy.

CHRISTIAN LIBRARY.—We have several times spoken favorably of this publication, and advert to it now merely to state that we have received the four last numbers, three of which contain the Life of the Rev. Rowland Hill, by Rev. Edwin Sidney, and may be purchased for 18¾ cents. The work is published by Thos. George, jun., 192 Nassau-street.

REVIEWS, &C.—It may not be known to many of our readers that Mr. Theodore Foster of this city, is engaged in the work of republishing the London, Edinburgh, Foreign and Westminster Quarterly Reviews. Some one number of them is issued as often as once in three weeks, so that no one of them is delayed longer than is necessarily required for its proper publication. The price is $8 per annum: the cost of the whole when imported is $32. Any one review may be taken separately at a proportionate price. The work is published in royal octavo, on good paper and in large type. The agency is at Messrs. G. & C. Carvill's.

ספר תהלים. *Commentary on the Book of Psalms.* By GEORGE BUSH, Professor of Hebrew and Oriental Literature in the New-York City University.

This is an octavo pamphlet of 80 pages, and is the first of a series of numbers, to be issued periodically, and to be completed in ten or twelve numbers. The present number comprises the first three Psalms. The Commentary is chiefly critical, but professes to be made with reference to the wants of general readers. Too much praise cannot be awarded to Professor Bush for the labor and learning which are conspicuous in the present number, and which form the pledge, as we trust, of a very valuable work. This specimen gives proof of acumen and research, and, as far as we can judge, of acquaintance with the present state of Hermeneutical science, but affords too small ground on which to estimate the leading points, which will distinguish the work either in philology or doctrinal theology. On Psalm ii. 7, "*Thou art my son,*" &c., the Professor observes, with commendable caution, "The doctrine of eternal generation is not taught *in these words.*" We wish he had stopped there, and not travelled "out of the record," to impugn another passage, Romans i. 4, in which the doctrine is at least recognised. This is rather an unpromising aberration. But whatever may be the doctrinal complexion of the work, we gladly welcome it as an evidence of the increasing attention which is paid to Hebrew literature.

INTELLIGENCE.

BISHOP ONDERDONK'S APPOINTMENTS FOR CONFIRMATION.

BISHOP ONDERDONK proposes holding the annual confirmations in this city and Brooklyn, for the present season, as follows:—

Second Sunday in Advent, December 7, Grace Church.

Second Sunday after Christmas, January 4, St. Clement's Church.

Second Sunday after Epiphany, January 18, St. Peter's Church.

Fourth Sunday after Epiphany, February 1, Mission Church of the Holy Evangelists.

Septuagesima Sunday, February 15, Mission Church of the Epiphany.

Quinquagesima Sunday, March 1, Church of the Nativity.

Second Sunday in Lent, March 15, St. Augustine's Church.

Fifth Sunday in Lent, April 5, Emanuel Church.

Sunday next before Easter, April 12, St. Philip's Church.

First Sunday after Easter, April 26, St. Paul's Church, Brooklyn.

The Rev. Richard D. Hall, late a Presbyter of this diocese, having taken a letter of dismission to that of Pennsylvania, and been there received by its Bishop, has changed accordingly his canonical residence.

The Rev. WILLIAM SUDDARDS has been unanimously elected Rector of Grace Church, in this city, and accepted the same.

The Rev. WILLIAM C. RUSSELL, an alumnus of the Theological Seminary of Virginia, has accepted the Rectorship of St. Andrew's Church, Wilmington, Del.—*Episc. Rec.*

We state with regret that Bishop STONE, of the Protestant Episcopal Church of Maryland, met with a distressing accident yesterday morning. He was engaged to consecrate a new Church edifice a few miles from the city: and in company with several of his clergy was at the depot of the Susquehannah Rail Road. Descending from one of the embankments the Bishop trod upon a small stone, which turned under his foot; and falling, he broke his leg above the ancle. In endeavouring to rise he fell again, and injured his arm, which, on a previous occasion had been fractured.—Drs. Buckler and Geddings were soon in attendance, and every thing has been done which the utmost skill, and solicitude of his friends, and the abundant kindness of the hospitable mansion at which he was visiting, could supply for his relief.—*Balt. American.*

Minutes of the Conferences for 1834.—From these it appears that there are now in the United States and Territories—

Travelling preachers,	2,458
Superannuated do.	167
Members: Whites—Colored—Indians. 553,134 83,156 2,494—	638,784
Total,	641,409
Total last year, preachers and members,	602,136
Increase this year,	39,273

If to these we add the 382,454, of preachers and members under the care of the Wesleyan Methodist Conference, the whole number of Methodists throughout the world will be 1,022,663.

It will be perceived that there is quite a diminution in the proportionate increase this year in our Church in this country, when compared to the increase of last year. Last year the increase was a fraction over 9 per cent., whereas this year it is a fraction under 7 per cent. The difference is this:

Increase last year,	51,143
Do. this year,	39,273
Less this year than last,	11,870

We perceive also a proportionate difference in the increase among our brethren in England.—*Christian Advocate and Journal.*

From the Gambier Observer.

Messrs. Editors,—I have just returned from attending a clerical association in Marion, the county seat of Marion county, and as you have expressed a wish for parochial intelligence, I send you with pleasure an outline of the services of the association, and of the history of the Church in Marion.

You are aware, perhaps, that in every village of any note throughout the state, there is a certain class who have received an impress unfavorable to divine truth; who manifest but little interest in the observance of the Lord's day, and attendance upon public worship; and who present to the religious observer a melancholy proof of the injury which uneducated, ignorant, and injudicious men may do in the ministry. For many years I bowed to the maxim of the reformers, *Bonus textuarius est bonus theologus;* and thought all that was necessary to constitute a useful minister was piety, good sense, and a familiar acquaintance with the Holy Scriptures. But since I have become acquainted with the intellectual and religious character of the people of the West, I have been led to question the truth of the above maxim, that a good textuarist was a good theologian, and to see and feel that ministers of the Gospel, to be useful here, must know something more beside their Bibles—possess intelligence, sufficient to dissipate the mist of skepticism and infidelity, which naturally brood over the human mind, and shut out from it the light of life. Much may be done by an ignorant ministry to aggravate the natural infidelity of the human heart, and much by an intelligent ministry to dissipate it, and thus to prepare the way of the LORD. But let the ministry be ignorant, or weak men, or but half-educated, and it matters not, that they have the piety and zeal of St. Paul, they will but increase the moral darkness of the people, and retard the coming of the Son of Man. I speak from observation. And were I a candidate for orders, I should take good care to go through a very thorough course of education, before I should presume to enter the ministry.

The people, now composing the Episcopal congregation of Marion, manifested for years but little interest in the institutions of religion. (It was only in November of last year that an Episcopal parish was organized in Marion.) And they had in all probability continued in that sad state of indifference and partial opposition to religion, had they not begun to feel that it had an injurious effect upon their rising families. This impression deepened every month, and in 1832 they began to entertain with seriousness the consideration of supplying themselves immediately with Gospel ministrations which intelligent men could respect. Some two or three of their number were years ago in the habit of attending an Episcopal Church, and were partial to the introduction of the Church among them; others had received the impression they could not tell how, that the Episcopal Church was nearest to the apostolic Church, and also felt partial to her introduction; while others felt prejudiced against her mode of worship and inclined to unite with some other Church. In this state of things, the services of the Rev. Mr. McElroy of Delaware, were engaged—a parish was soon organized by the name of St. Ann's in connection with the Protestant Episcopal Church in the United States. An act of incorporation was obtained, and Mr. McElroy has since preached in Marion every fourth Sunday. The congregation has averaged about one hundred and fifty, and their interest in the Episcopal Church has been and continues to be steadily on the increase. Their religious state is pleasing and encouraging. Some few weeks ago notice was given from the pulpit, that the LORD's supper would be administered on Sunday, 26th instant, and that some clergyman from abroad would preach on the Saturday evening preceding. The notice was very generally circulated throughout the county, as there are a number of Episcopalians, principally English, scattered here and there through it, and if the weather had been at all pleasant on Saturday, we should have had very large congregations; but it rained incessantly all day. The religious services of our Association commenced on Saturday evening, and notwithstanding the extreme unpleasantness of the weather and streets, quite a respectable number attended. The Rev. Mr. Rogers of Circleville preached from the words, "Hear O Heavens, and give ear O earth," &c., Isaiah i. 2, 3. Mr. Rogers preached again at the morning service on Sunday, from the words, "For CHRIST is the end of the law for righteousness to every one that believeth," Rom. x. 4. After sermon the communion was administered by Mr. McElroy, assisted by Mr. Rogers.

It is the day of small things in Marion, but the history of the Church in other places of the Diocese inspires the hope that the day of better things is at hand. In the evening Mr. McElroy preached from the words, "Beware lest any man spoil you, through philosophy or Mr. deceit," Col. ii. 8; and after a concluding address by vain Rogers, the association closed. All the services were interesting and solemn; and from the dew that descended into my own heart, I indulge the hope that GOD was with us, and good was done. It was the first association that I ever attended in the Episcopal Church, and although owing to the inclemency of the weather, and muddy state of the roads and streets, the usual plan was but imperfectly followed, and pastoral visits being unavoidably dispensed with, yet I am fully satisfied from what I have seen with my own eyes, that such meetings as conducted in the Episcopal Church are eminently calculated to do good. Yours, P. R.

October 30th, 1834.

France.—We have been kindly permitted to read a letter just received from that eminent Christian and scholar, Olinthus Gregory, LL. D., of the Military Academy, Woolwich, Eng. Of the spirit which it breathes, and of the delightful impression which it has made upon our minds, in regard to the philosophic views and deep piety of the writer, we say nothing.

Our object is to lay before our readers a fact or two which he states on the authority of his son, who has lately been in France. A certain lady in Paris, noted for her active piety, formed the design of making an experiment through means of a Fancy Fair, lately held in the Champs 'Elysees, for benevolent objects. Though not very favorable herself to that mode of doing good, it struck her that she might take advantage of it, to try the disposition of the people of the Fair to receive religious truth. She accordingly had a stall constructed, and covered with new Testaments in the French language, and on the top of them she placed some religious tracts in the same tongue. With these precious, though not glittering wares, she took her station at her stall. The tracts were sold, though not rapidly; but as soon as they were all removed, and the Testaments brought to light, a strong disposition to purchase became manifest. All she had were soon sold, so that she was induced to send to a depository for a fresh supply. These also were soon disposed of, "and so on," says the pious narrator, "till the stock was exhausted."

From this same source we learn also that the higher classes in Paris are beginning to inquire after the holy Scriptures. To meet their wishes, a splendid edition is now publishing with beautiful engravings, and will appear under the sanction of the Archbishop of Paris, who allows his name to be announced as a subscriber! "Surely," says Dr. Gregory, "these may be regarded as tokens of good. The work will, doubtless, be bought by many, as one of taste and ornament; but who can tell how many of the purchasers may be led by divine influence to *read* it for permanent advantage?"

It is the unanimous opinion of the pious in France, that their country affords a most inviting field to benevolent exertion—that it not only needs, but would gladly receive the word of life. Since the revolution of 1830, the facilities for doing good have greatly increased; and much good might be actually done, if they only had the funds necessary to keep the press in operation. Those in our own country who have sent pecuniary aid to that quarter of our world, have given it a judicious direction.—*Gambier Observer.*

Extracts from the British Magazine.

Stroud.—On Tuesday, the 26th of August, the Bishop of Gloucester, accompanied by his chaplain, the Rev. Mr. Thorp, held a confirmation at Stroud, when nearly 400 persons were confirmed. His lordship arrived a little before eleven o'clock, and was met, at his entrance to the church, by a very numerous body of the clergy, and an unusually large assembly of the gentry, trades-people, and inhabitants, whose cordial greeting evidently affected his lordship. The church had, by the assiduous attentions of Messrs. Chambers and Barter, the churchwardens, been repaired and handsomely decorated for the solemn occasion. The remarkably pious demeanor of the young persons, and of the full congregation assembled, was such as to persuade all who beheld them, that the confirmation was regarded by them in its full sanctity, and we are not without hopes that the affectionate and impressive addresses of the Bishop must have produced the happiest effects. After service a great number of the inhabitants occupied the Bishop's short interval before his departure for Bisley in paying their respects to him, to whom his expressions of thanks for their particular attentions must have been highly gratifying. At Bisley, 230 persons were presented at three o'clock; there, we are happy to say, the same attentions were paid, and the same impressive demeanor remarkable in the young persons confirmed. We are the more particular in giving this statement, as affording evidence of the good, not to say strong, feeling which exists in Stroud toward the Church, and of the respect for her ordinances. A handsome donation of 10*l.* was sent from the Bishop to the funds of the Dispensary. The day, indeed, was one to which all must refer with unmingled feelings of delight, and we rejoiced to see the important borough of Stroud taking such a prominent stand in the exhibition of attachment to the prelacy and rites of the Church.—*Gloucester Chronicle.*

Bristol.—A society has been very long established here, called the "Society of the Clergy and Sons of the Clergy," having for its object the relief of widows and children of deceased clergymen who shall have died in indigent circumstances. The Society is supported by subscriptions and donations, and a fund has been raised, from which a great number of persons annually receive a certain stipend. The members meet annually, and attend Divine worship; after which they dine together at the White Lion. It is to the credit of the inhabitants of this city and neighborhood, that, although the funds are appropriated to those only whose deceased relatives were members of the Church of England, yet a vast number of highly respectable Dissenters, from truly Christian and charitable motives, rank among the subscribers. The annual meeting took place yesterday, when a most excellent sermon was preached by the Rev. Mr. Lloyd, who selected for the occasion one of the most appropriate texts—the 1st chapter of St. James, and the 2d verse,—"Pure religion and undefiled before GOD and the Father is this, to visit the fatherless and the widows in their affliction, and to keep himself unspotted from the world." A collection was made at the church doors, when the money received amounted to 98*l.* 12*s.* 6¼*d.* About 5 o'clock 140 members of the Society sat down to dinner at the White Lion, which was served up in excellent style. William Miles, Esq., M. P. for the eastern division of Somerset, presided, and was supported by the mayor and sheriffs of the city of Bristol, and several most influential men and clergymen of the counties of Gloucester and Somerset. The subscriptions of the day were announced to amount to 468*l.* 14*s.* 0¼*d.*—*Salisbury Herald.*

Hereford Triennial Festival.—The assemblage of the three choirs of Hereford, Gloucester, and Worcester, commenced on Tuesday, the 16th of September, being the hundred-and-eleventh meeting for the benefit of the widows and orphans of deceased clergymen. The first performance took place in the cathedral, and the stewards having made every preparation for the reception of the company, the spacious nave was nearly filled with respectable company. After the sermon, an anthem by Dr. Boyce, "LORD, thou hast been our refuge," verse and chorus, was delivered in a very masterly manner by the several performers. The audience were the most numerous ever witnessed on the first day of the meeting, and the judicious arrangements gave the utmost satisfaction. The collection for the benefit of the charity after the service amounted to 180*l.* 9*s.* 6*d.* less than the first day of the last meeting, and 8*l.* 19*s.* 6*d.* more than the first day in 1828. The attendance of the company comprised—raised seats, 211; floor, 167; aisle, 225; total, 603. The meeting was also exceedingly well attended by company both on Wednesday and Thursday. The whole sum contributed to the charity was 672*l.* This is 40*l.* more than was collected at the festival in 1831, and which doubtless will be still further increased by donations from many charitable individuals whom circumstances prevented attending. The receipts for tickets, &c., it is also hoped, will not only prove adequate to meet the expenses of the meeting, but afford some surplus for the institution.—*Oxford paper.*

On Thursday, the 11th of September, the Archbishop of York held a confirmation in the parish church of East Retford, when 559 females, and 547 males, received that rite at his hands. On the following day his Grace confirmed nearly 500 children in the parish Church of Mansfield; and on the Saturday, at Worksop Church, 308 boys and 470 girls were admitted into communion, and received the benediction.—*Nottingham Journal.*

The Roberson Memorial.—On Friday, August 15th, a number of clergymen dined at Mrs. Mitchell's, the Yew Tree Inn, Liversedge, for the purpose of presenting the Rev. Hammond Roberson, M. A., with a Bible, Common Prayer, and Book of Homilies, as a small token of respect and esteem for his character. The volumes were in royal folio, sumptuously bound in crimson velvet, adorned with silver clasps, corner pieces, and centre plates, bearing the inscription inserted below. Their cost amounted to 60*l.*; and the whole were inclosed in an oaken box lined with velvet. The subscribers were principally composed of the neighboring clergy. The Rev. Mr. Atkinson presided. The Rev. Mr. Stuart officiated as chaplain. *Inscription:*—"To the Rev. HAMMOND ROBERSON, A. M., incumbent of Liversedge, and prebendary of York.—We, the undersigned clergy of the West Riding of the county of York, beg leave to offer to you this small token of the esteem and admiration with which we regard your pious and unwearied labors, through the long period of *fifty years*, in promoting the glory of GOD, the stability of the National Church, and the best interests of our fellow-subjects in general. But more especially do we desire, at this time, to record the deep impression we entertain of the value of those exertions which have so greatly tended to unite the clergy in defence of the apostolic Church established in these realms, and to create in them a deep-rooted attachment to her incomparable ritual; thus evincing your devotion to the great cause of loyalty and religion, no less clearly than by the erection of that church which will long continue, we trust, to be both a blessing and an ornament to the township of Liversedge."—*Leeds Intel.*

On Monday, August 25th, his Grace the Archbishop of York held a confirmation at Thirsk, when 1178 young persons,—viz. 650 girls and 528 boys were admitted to that sacred rite. The ceremony was conducted in the most orderly manner: great praise is due to the exertions of the Rev. S. Coates, M. A., the incumbent of Thirsk.—*York Herald.*

NOTICE.

AT an adjourned meeting of the Clergy and Laity of the Protestant Episcopal Church in this city, held in the lecture room of Christ Church, on the subject of the Theological Seminary in Kentucky; after the reading of the treasurer's report, it was

Resolved, That this meeting adjourn till Monday evening, December 8th; and that the secretary give written and timely notice to each Clergyman of this adjournment, and also that he give notice in the Churchman to Episcopalians generally, who feel interested in the object, that they may be present, on Monday evening at 7 o'clock, in the lecture room of Christ Church.

JAMES MILNOR, *Chairman.*

ALDERT SMEDES, *Secretary.*

NOTICE.

A special meeting of the stockholders of the Protestant Episcopal Press will be held on Wednesday evening, 10th inst., at 7 o'clock, at the Press Buildings, 46 Lumber-street. By order of the Board of Trustees.

FLOYD SMITH, *Secretary.*

ST. PAUL'S CHAPEL—THANKSGIVING EVENING.

On Thursday evening next, the 11th inst., a collection will be made at St. Paul's Chapel, for the benefit of the *Education and Missionary Society* of this Diocese.

The exhausted state of the *Missionary Fund* rendered extra exertions on the part of the managers necessary to relieve from debt and prepare to meet the current demands, the quarterly payments commencing the first of next month; in pursuance of which, the Rev. William Richmond was appointed a special agent, who will on this occasion make an appeal to the bounty and liberality of the friends to the cause, all of whom are particularly and respectfully invited to attend, and contribute of the abundance with which Providence has blessed them, to the religious wants of the destitute of their own household of faith.

Divine service to commence at 7 o'clock.

FAIR OF ALL SAINTS CHURCH.

"The Female Relief Society of All Saints Church" will hold their Annual Fair in the basement of the church, corner of Henry and Scammel streets, on Thursday, the 18th of the present month. The Sale will be continued on the next evening, should not all the articles prepared be disposed of on the previous day.

NOTICE.

The Ladies of St. Paul's Church, *Tompkins*, Staten Island, will hold a Fair at Planter's Hotel, in that place, on Wednesday, the 17th December. Sales to commence at 11 o'clock.

NOTICE.

To Episcopalians who are awake to the importance of Sunday School institutions.

The Greenwich-lane Sunday School, consisting of about one hundred and twenty scholars, having been in successful operation for nearly a year, and sustained at some personal advances, makes this first appeal to the members of our Church for aid, in defraying the expenses of room-rent, books, &c.

Any donations through the Post-office, directed to the Subscriber, at 106 Amity-street, or left for him at "The Press," 46 Lumber-street, will be thankfully acknowledged.

L. P. BAYARD,
106 Amity-street.

Calendar.

DECEMBER.

7. 2d Sunday in Advent.
14. 3d Sunday in Advent.
17. } Ember-Days.
19. } Ember-Days.
20. } Ember-Days.
21. 4th Sunday in Advent, and St. Thomas.
25. CHRISTMAS-DAY.
26. St. Stephen.
27. St. John Evangelist.
28. 1st Sunday after Christmas, and Innocents.

ACKNOWLEDGMENTS.

PROTESTANT EPISCOPAL TRACT SOCIETY.

THE Treasurer of the Protestant Episcopal Tract Society gratefully acknowledges the receipt of the following sums: viz.—

1834.		
Nov. 21.	From the Female Association of St. John's Church, Johnstown, by the Rev. U. M. Wheeler,	$2 00
	A donation from Mr. Samuel Hoffman,	3 00
	From subscribers,	2 00
Dec. 1.	A donation from "One who generally attends Christ Church, Cooperstown, Otsego Co., N. Y.,	1 50
		$8 50

THOMAS BROWNING, *Treasurer*,
77 Maiden-lane, and 134 Christopher-street.

CITY MISSION.

THE Treasurer of the New-York Protestant Episcopal City Mission Society, acknowledges the receipt of the following sums previous to 1st of December.

From Jonathan Amory,	$10 00
" Miss H——, through Mr. Stanford,	3 00
" Mr. Samuel Hoffman, by Mr. Browning,	4 00
" H. A. Beare, by Mr. Wadsworth, annual subscriber,	1 00
	$18 00

LEWIS PHILLIPS, *Treasurer*,
at the Office of the Howard Insurance Company,
54 Wall-street.

THE Subscriber, in behalf of the Church of the Holy Evangelists, gratefully acknowledges the receipt,

From Mr. John P. Stagg, for the use of the poor generally,	$10 00
From Mrs. Joshua Jones, for the use of the children of the Infant and Sunday Schools, of a valuable bundle of materials for clothing, stockings, &c., and for the purchase of shoes,	5 00
Mr. Peter G. Stuyvesant, for the use of the poor,	25 00
	$40 00

Further contributions for the same objects, are respectfully solicited. HUGH SMITH.

New-York, Dec. 4, 1834.

THE following sums toward the erection of St. John's Church, Fort Hamilton, Long Island, are very gratefully acknowledged, viz.

From Mr. Rupert Cochran,	$5 00
" Mrs. Susannah Drake,	5 00
" Mr. John G. Coster,	10 00
" Mr. Phoenix,	5 00
" Mr. John H. Coster,	5 00
" Mr. Wm. C. Rhinelander,	5 00
" Richard Ray, Esq.,	5 00
" Mr. L. C. Carter,	5 00
" Mr. A. B. McDonald,	5 00
" Dr. J. Van Rensselaer,	5 00
" Two persons,	10 00
" Several persons in smaller sums,	19 00
	$89 00

Dec. 4, 1834. JAMES D. CARDER.

Contributions will be thankfully received by Messrs. Swords, Stanford & Co., No. 152 Broadway, and at the Protestant Episcopal Press, 46 Lumber-street.

EDUCATION AND MISSIONARY SOCIETY.

Bloomingdale, 2d Dec., 1834.

TO BENJAMIN M. BROWN, ESQ.,
Treasurer of the New-York Protestant Episcopal Education and Missionary Society.

DEAR SIR,—In October last, I was appointed, by the Board of Managers of the Society, a Special Agent to solicit contributions toward meeting the deficiency of $2200 in the Missionary Disposable Fund. I herewith report in part, and send you such of the collections and subscriptions as have been paid to me.

Truly yours,
WILLIAM RICHMOND.

DONATIONS.

E. W. Dunham,	$5 00
Miss Gertrude Parker,	4 00
Dr. John Hearns,	5 00
Edward R. Jones,	100 00
Rev. William Richmond,	50 00
James F. De Peyster,	5 00
Valentine Nutter,	20 00
James M'Donald, M. D.,	5 00
Theodore Keese,	20 00
Rev. William Powell,	5 00
James Dobbin,	20 00
Collection made in St. Mary's Church, N. Y.	5 30
John Wilson,	10 00
William Post,	5 00
Peter Augustus Jay,	50 00
John Anthon,	50 00
Rev. Aug. Fitch,	30 00
Hamilton Fish,	15 00
Ira Ford,	5 00
From eleven persons, small sums amounting to	16 00
H. Mali,	5 00
James Swords,	5 00
Goold Hoyt,	10 00
Mrs. Fisher,	6 00
" C. Meier,	6 00
" General Hamilton,	7 00
James G. Russel,	5 00
David S. Jones,	25 00
Charles Winthrop,	10 00
David Clarkson,	10 00
Collection in St. Michael's Church, N. Y.	37 00
Albany.	
Rev. J. H. Price,	10 00
Edwin Croswell,	5 00
James Stevenson,	25 00
Mrs. S Van Rensselaer,	25 00
Trinity Church, Lansingburgh, by Rev. P. L. Whipple,	20 00
St. Paul's Church, Troy, by Stephen Warren, Esq.,	100 00
Mrs. Emma Willard,	2 00
Cash,	5 00
Collection in St. Paul's Church, Albany,	13 77
T. H. Hubbard, Utica,	10 00
E. Wells, "	5 00
Ziba Lyon, "	25 00
Philemon Lyon, "	25 00
Henry Seymour,	10 00
Rev. B. Dorr,	5 00
A number of small donations,	29 57
Collection in Trinity Church, Geneva,	22 00
Donations from the Students of Geneva College,	8 81
Collection in St. John's Church, Canandaigua,	8 15
" Christ " Lockport,	10 50
Robert M'Cullum, Rochester,	5 00
Collection in St. Paul's Church, Buffalo,	67 70
W. C. Burr, Batavia,	5 00
David E. Evans,	25 00
S. S. Gansen,	5 00
J. Ellicot,	5 00
From 4 persons,	12 00
Collection in St. Mark's Church, Le Roy,	21 75
" in St. John's Church, Ithaca,	17 87
Several persons at Binghamton,	8 22
Collection in Christ Church, Oswego,	18 00
Total,	$1106 64

I have also received and retain at present in my hands the sum of two hundred and fifty dollars toward the support of the Missionary at Le Roy, and the sum of fifty dollars for one at Brockport and Clarkson, Monroe county.

WILLIAM RICHMOND.

The Subscriber, as Treasurer of the New-York Protestant Episcopal Education and Missionary Society, respectfully acknowledges the following sums received in addition to the above amount, having been subscribed to the Special Agent, the Rev. Wm. Richmond, viz.

William Johnson,	$20 00
Isaac Carow,	25 00
Miss Jay,	25 00
Mrs. Banyer,	25 00
Peter G. Stuyvesant,	100 00
Cornelius Oakley,	5 00
Received collections made in churches, and acknowledged in the Churchman previous to this date,	149 53
	$349 53

BENJAMIN M. BROWN, *Treasurer.*

4th December, 1834.

EDUCATION AND MISSIONARY SOCIETY.

THE Treasurer of the New-York Protestant Episcopal Education and Missionary Society, acknowledges the receipt of the following sums, viz.

Missionary Disposable Fund.

1834.		
Nov. 28.	Received collection made in St. Peter's Church, Auburn,	$33 00
29.	Received collection made in St. Peter's Church, Albany,	54 00
Dec. 3.	Received collection made in Grace Church, N. Y., on Sunday, 30th November.	211 61
		$298 61

BENJAMIN M. BROWN, *Treasurer*,
Butchers' and Drovers' Bank.

Dec. 3, 1834.

GENERAL THEOLOGICAL SEMINARY.

Memoirs of Schwartz, 2 volumes.
Memoirs of Buchanan, 2 volumes,
Memoirs of Bruen, 1 volume,
Memoirs of Martyn, 1 volume,

from Mr. Edward A. Newton, Pittsfield, Mass., for the Library of the General Theological Seminary.

Also the following from the Rev. Mr. Whittingham, as received from Malta—

Abridgment of the Old Testament in Modern Greek.
Chrysostom on Reading of Scripture, do.
Chrysostom on Galatians, do.
The Pilgrim's Progress in Arabic.
Historical Extracts from the Old Testament, in Arabic.

On the part of the Committee for the increase of the Library,
JOHN MCVICKAR.

GENERAL P. E. SUNDAY SCHOOL UNION.

THE subscriber, appointed *Special Agent* to collect funds for the General Protestant Episcopal Sunday School Union, gratefully acknowledges the receipt of twenty dollars from the Sunday School of the Church of the Ascension, New-York, toward constituting the Rev. Manton Eastburn a Patron of the Society.

F. H. CUMING,
Dec. 3, 1834. 46 Lumber-street.

GENERAL MISSIONARY SOCIETY.

THE local Agent of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, acknowledges the receipt of *one dollar and fifty cents* from Mrs. C., Miss. V., and Miss. L.

Also ten dollars from Mrs. S. for the Mission to China.

Dec. 4, 1834. JAMES SWORDS, *Agent, &c.*

CHURCH OF THE NATIVITY.

THE subscriber thankfully acknowledges the receipt of *twenty-five dollars* from "A parishioner of Ascension Church of this city," through Mr. W. H. Purviance of the Theological Seminary, for the Church of the Nativity.

W. F. WALKER,
Dec. 3, 1834. Corner of Avenue D and 10th street.

PROTESTANT EPISCOPAL THEOLOGICAL SEMINARY AT LEXINGTON, KENTUCKY.

SINCE the last notice in the Churchman, the subscriber has received from several members of Christ Church Association for the promotion of Christianity, by the hands of N. B. Holmes, Esq. Treasurer, the following sums:

Rev. Albert Smedes,	$40
Theodore Keese, Esq.	5
E. G. Faile, Esq.	40
	—$85
Also from Rev. S. R. Johnson, of Flushing, L. I. by the Rev. Mr. Smedes, for the current expenses of the Seminary,	$50

Dec. 4. HENRY CARY, *Treasurer.*

PRESS DEPOSITORY,
46 *Lumber-street.*

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending December 6th, from the following persons, viz.

F. Smith, 2—Post-Office, Hartford—Rt. Rev. G. W. Doane, D. D.—Post-Office, Centrefield—Joseph Shelton—Rev. G. S. Porter—Jeremiah Cooper—Post-Office, Portsmouth—Mrs. Mancius—William Brooks—James J. De Jarnett.

Received by the Gen. Prot. Episc. S. S. Union.

John C. Pechin—F. Smith—Rev. G. W. Hathaway—Thomas Belknap—Rev. E. N. Mead—Stephen Reed, *with remit.*—Rev. John D. Smith—O. G. Steele.

WANTED.

A person of good address and unquestionable character, to solicit donations for a particular object. Address B. at the Churchman office.

For the Churchman.

Lines

Occasioned by the death of the Rev. Augustus F. Lyde.

WHY now so sad the halls where late were heard
His admonitions to proclaim the word
To heathen nations, to a drowsy world?
Why now are pitying eyes with tears impearl'd?
And why does each with anxious, heaving breast
Emotions tell by language unexpress'd!
Lyde is no more!—The star which was to beam
Through China's mists, and break the sluggish dream
Of pagan hopes, no longer yields its light.
Lyde is no more!—o'er China still is night.
Weep ye, who late were by his counsels led,
Ye who the cause for which your Saviour bled
Loved more because he loved it, o'er the bier
Of holy friendship drop the hallow'd tear.
Weep, heaven-devoted, dedicated band,*
Who know no other charm nor potent wand
Than Christian fellowship in hopes and fears;
Your loved companion now no longer rears
The sacred standard high for distant climes;—
Lyde is no more!—so speak his muffled chimes.

Weep thou for whom the richest robes of white,
The shining mantles of pure Gospel light
The Son of GOD provided, honor'd bride,
The Saviour's glory and the Saviour's pride:
Yes, Church of GOD, thy tears should freely flow,
Another soldier from thy altar riven,
Has quit thy service to be heir in heaven.
Mourn for thyself, and for thy children mourn:
The graces for thee gather'd, upward borne,
No more are used for thee, but for thy son
Secure an access to Messiah's throne.
Mourn for thyself,—thy champion is no more:
He who thy glory in his wishes bore
Has left the world's cold scorn and chilling frown
To wear in heaven a celestial crown.

But more, much more shouldst thou, O China, sun
Of heathen systems, mourn; else had he won
For thee of Christian life and Christian hope the prize,
The blessed Gospel, passport to the skies.
His manly voice no more for thee employs
Its deepest strains to gain eternal joys:
For thy fond children, sharers of the soil
Which cost the Saviour's trouble and his toil,
The Saviour's passion and the Saviour's breath,
He plead while yet in life, he pleads in death.

C. R. A.

OBITUARY.

For the Churchman.

THE REV. AUGUSTUS FOSTER LYDE was born in Wilmington, N. C., where in early life he was piously educated, and under the pastoral and academical charge of the Rev. Dr. Empie. From very infancy he manifested a strong and abiding sense of religious obligation, and was peculiarly fond of his Bible. As illustrative of this, when at the age of six years he was learning the beginning of the fifth chapter of St. Matthew's gospel, which had been assigned him as a Sunday School lesson, he declared that the chapter was too good to be broken, and would not leave it till the whole was committed to memory. At the early age of fourteen he was admitted a member of the Sophomore class in Washington College, Connecticut, where he was remarked alike by officers and students to be an uncommonly interesting and promising *boy*. He applied himself devotedly to every collegiate duty, and that, as was apparent to all, from principle, from love of study, and from a desire of improvement, rather than from any gratification of a selfish ambition. He graduated in 1830, when but seventeen years of age, at the head of his class, and without any competitor for its highest honors. Though his mind was at this period firmly bent upon the Gospel ministry, he was advised, on account of his youth, and for the purpose of studying Hebrew, and disciplining his mind by an extended acquaintance with the sciences, to delay for a year the commencement of his theological course. He accordingly entered the General Seminary in 1831, and his instructers and fellow-students will all bear testimony to his proficiency, and to what may have been a too close devotion to his studies. But though devotedly laboring to cultivate his mind and to store it with sound learning, he was most devotedly bent upon the more important discipline of his heart. He was conscientiously jealous of whatever might tend to bind it to earth. He felt that there was no middle ground for a disciple of the LORD JESUS to stand on; and especially did he feel, that a Christian minister's life and his whole strength should be unreservedly sacrificed on the altar of his GOD. With such views and feelings, he was naturally led to inquire, and that with deep reflection and fervent prayer, *how* the cause of CHRIST and his Church could be most effectually promoted. The inquiry exercised his mind most deeply the last year of his theological course. "The field," he argued, "is the world." This whole field, through human instrumentality, is to be cultivated for the final harvest of the LORD. The blessed time of the glorious in-gathering will be advanced by the zeal, or retarded by the sluggish inaction of the Church. He believed that there are existing in her bosom energies that have never yet been called into vigorous action, and that the most effectual mode of arousing them is to send from her own fold the heralds of salvation, not only for the purpose of immediately illuminating the dark places of the earth, but also for learning, and for sending back from its different parts, such stories of the spiritual darkness and death in which it is shrouded, as, under GOD, should be the means of enlisting Christian sympathy, and eliciting Christian effort for the great work of evangelizing the world. Such, in a word, was his decided view of the value of foreign missions to the Church. He desired their establishment and prosperity, for he considered them as important to the perfection of the grand system of bringing all people and nations of the earth into one fold under the one Great Shepherd. Yet he never set up his own opinion as the infallible guide of others. His views were too elevated and his knowledge of human character too true to suppose, that even with equally intelligent and honest minds the same premises necessarily result in the same conclusions; much less did he ever claim that the possession of different sentiments on the subject of missions should be taken on either side of the question as a test of zeal or indifference to the cause of CHRIST.

Such being Mr. Lyde's settled conviction in reference to the missionary enterprise, he was led to ask *how* the work should be advanced. The result was, that when the Church from the authorized source should send forth the inquiry, Whom shall we send? his voice should be heard in the response, "Here am *I*; send *me*." He accordingly wrote, last winter, to the lamented Dr. Montgomery, asking whether there was any probability that the Executive Committee of the Domestic and Foreign Missionary Society would recommend the establishment of a mission in Asia. In reference to the foreign mission previously established in Africa, he expressed a belief that there were those in the Church who would hazard their lives in the burning heat of African soil, if it were demanded by the cause of the Redeemer; but that he thought the objects of foreign missions could be better effected at present upon other heathen ground. With his characteristic modesty he requested that his own name should in no way be connected with the inquiry. It is believed that the letter was shown but once, and that upon a known intimacy with its author. Dr. M., as may be supposed by all who knew him, was enthusiastic in his encomiums upon the character and spirit of the letter; but was too soon after prostrated upon his dying bed, ever to give it a reply.

In the spring Mr. Lyde was afflicted with a cold and a slight bilious attack, which to an extent reduced his strength, and seemed to render it necessary for him to suspend his studies for a while, and absent himself from the Seminary. On his way to Philadelphia he joined the company of a clergyman and a layman, with whose persons and with whose active interest and efficiency in all important matters of the Church he was well acquainted. As the special object of their visit to Philadelphia was to attend the meeting of the Board of Directors of the Domestic and Foreign Missionary Society, his favorite theme was presented to their attention, and his own views and feelings most fully expressed. Through their instrumentality in bringing forward and advocating the question, the Board established the China mission, with instructions to the Executive Committee to carry the object into effect so soon as the men and means could be provided. Mr. Lyde afterward remarked, in conversation on the subject, that it had required a great sacrifice of natural feeling for him to decide upon leaving the society of friends and the attractions of country for a home in a strange and distant land, but that his mind was decided upon the course, and that it would require another great sacrifice of feeling should he be disappointed in his hopes.

But his hopes have been disappointed, though in a manner which he then but little anticipated. Notwithstanding he carefully pursued the course advised by his physician for the restoration of his health, it remained to all appearance stationary till the time of his graduation, the last week in June. He graduated with his class, and the following Sunday was ordained by Bishop Brownell, in St. Thomas's Church, New-York, in company with several of his class-mates. The remainder of the summer was spent in New-England, where he was advised to make a voyage to the West Indies, encouraged that he might return with renovated strength in the spring. On reaching New-York the last of September, his case was more closely examined; and at his request to be honestly dealt with, his physician gave his opinion that his lungs were diseased beyond hope of recovery; and that for the sake of a more congenial climate he had better leave for Philadelphia, than put himself entirely beyond the reach of his friends. He sustained the stroke like a Christian philosopher, repeated the opinion that had been given of his condition, on arriving at Philadelphia, without the least apparent emotion, and expressed his happiness that he had been apprized of the prospect before him, that he might be led the more earnestly to seek the grace necessary for his departure. He however asked further medical advice, and as, at his request, the worst was told him, he remained unmoved as before. Leaving his physician, he began to devise such arrangements as were necessary to enable him to spend as comfortably as possible the remnant of his days, and to die. His disease remained nearly stationary for four or five weeks, which induced the belief of his friends that he might survive the winter. But nine days before his death he attended church, and was on horseback the following Tuesday. He began to fail more rapidly after this, and left his room for the last time on Sunday. He was confined to his bed but one day, and expired at nine o'clock on Wednesday morning, the 19th instant.

Owing to a natural reservedness in the expression of his feelings, and to a settled aversion to every thing like noisy cant in matters of religion, Mr. Lyde said little, quite too little, to his visiting friends about dying, and about his prospects for eternity. Occasionally, however, he spoke of both to the near friends that were with him, with calmness, and indeed with delight. He said that it seemed for him far better to die this winter than to live longer; that if he entered upon his professional duties, an awful responsibility would attend him through life; that souls might be lost through his lack of faithfulness; that if his Heavenly Father willed, he should be resigned to stay on earth, but that he preferred going to do his Master's work in another and a better world. The day before his death he said, that in the early part of his sickness his views had not been so clear, nor his peace so perfect, as he desired; but he proceeded, his eye enlivened with an unearthly brightness, "My prospect has become perfectly glorious: the great secret of happy dying is a simple reliance on the strength of CHRIST: it is sweet to die in full assurance of reposing in the bosom of my Saviour." He became so elated with his theme as to forget his weakness, till checked and requested to be silent. At evening he asked Dr. Delancey to administer the communion to him the following day. But it proved too late. The Doctor reached his dwelling just after he expired. His last hours were peaceful and happy, and attended with but little bodily suffering. When past speaking, he would rivet his piercing eye upon those weeping by his bedside, and with smiles of heavenly joy seemed to rebuke their weakness for lamenting his departure. He sunk down without a struggle or a gasp, and found an apparently easy passage through "the valley of the shadow of death." His body is laid in St. Peter's Churchyard, there to repose till aroused from its long slumber by the archangel's trump on the morning of the resurrection. His spirit, though never privileged to exercise its powers in the ministrations of GOD's sanctuary on earth, has been called away—(may we not add?) for the express purpose of an employment in the services of that better temple not made with hands, eternal in the heavens.

An event, however, like this is a mystery too deep to be fathomed by the plummet of human reason. It is an event which the friends of our departed brother and the friends of the Church must of necessity mourn, though one which cannot fail to bend a submissive heart most humbly to the will of GOD. The sun of his earthly existence rose with amazing rapidity and brightness, but it has suddenly sunk into the midnight of the grave. No unsanctified reasoning can solve the question, why a young man, with faculties so naturally powerful and so matured, should be taken from the world when just prepared to enter it with honor and pre-eminent usefulness. But there is to be found *in faith* a philosophy, which, if truly possessed, will hush at once every secret murmuring, and will readily reconcile the event by a living dependence upon the wisdom and the goodness of the providence of GOD.

THOMAS SMITH GRIMKE.

IN the life and character of this generally admired and beloved individual—the "Gospel Messenger" has a peculiar interest, because his mind, soul, and strength—his judgment, memory, and imagination—his profound knowledge and cultivated taste—his patient and persevering industry and his great influence, were enlisted in the service of the Gospel—and his eminent virtues; his devotion to GOD; his benevolence and beneficence; his truth and justice; his meekness and purity, had for their foundation, not constitutional temperament, not the sense of honor and propriety, to which so much undue efficacy has been attributed, but the Gospel principle which the apostle has thus characterized "the love of CHRIST constraineth us." There can be no mistake as to the motives which controlled, and directed, and quickened such a life and character, but happily we have from his own pen an unequivocal and ample declaration. The reign of peace, and righteousness, and happiness would indeed have commenced on the earth if men universally acted upon such principles as the following:—"Duty and usefulness are the only true basis of all that is noble and beautiful, interesting and valuable in private, social or public life. The deep sense of duty is the most powerful and enduring instrument of intellectual culture. Usefulness is the only safe, consistent, enlightened guide in mental cultivation, the only standard of its value, the only object of its labors. And where but in the Scriptures, shall we look for the standard of that duty and usefulness? The best good of mankind are peace, rational freedom, competency, enlightened education and sound morals. Deeper and broader foundations of revolution in society are laid in the Sunday School and the Tract, in the Bible and Missionary systems than the world has ever seen. All other causes comparatively speaking have only revolutionized *government*, but these will revolutionize *society itself*. The promulgation of Christianity was the commencement, the Protestant era was the continuation; and these instruments are completing the most noble and glorious, because the most peaceful, virtuous and useful of all revolutions, *a Christian revolution*. "We belong not merely to our parents and our children, to our relatives and friends, but to strangers and even to enemies. We belong not only to our neighbors, to the community in which we live, and to the greater community—our country; but to that vast society, mankind. Let us not imagine, that only those, who are distinguished by talents and virtues, by station, influence and striking opportunities of usefulness, are the subjects of these duties. The humblest teacher in a village Sunday school is bound by them, and ought to realize the solemnity and force of the obligation. Such a conviction will give dignity and authority to the sense of duty; energy, zeal and perseverance to the discharge of it. How ennobling the thought, that the humblest individual in every community sustains these sublime and affecting relations to the whole human family! Though not summoned to govern states, administer justice, or stamp his name on the Literature of his age; yet if he does his duty, he has contributed, though but a widow's mite, to the stock of human virtue and happiness. He has lived for the stranger, as well as for his own family; he has lived, not only for his own day, but for posterity." * * * "Religion, philanthropy, and enlightened common sense, must ever esteem Robert Raikes the superior of Lafayette. His are the virtues, the services, the sacrifices of a more enduring and exalted order of being. His counsels and triumphs belong less to time than to Eternity. The fame of Lafayette is of this world, the glory of Robert Raikes is of the Redeemer's everlasting kingdom. Lafayette has lived chiefly for his own age, and chiefly for his and our country. But Robert Raikes has lived for all ages and all countries." * * * "Whilst the legislator is employed in arranging the interior details and harmonizing the external action of the machinery of government, I see that he does not even suspect the existence of a system of influences, which descending to the very depths of society, are building upward the coral islands of a new and better order of things. I behold the storms of ambition tempesting the deep! I behold the waves of popular tumult dashing in terrific agitation over the surface; but I know that millions of unseen agents are silently, but unceasingly and irresistibly at work beneath the very surface. I know that in depths where the howl of the storm is never heard, where the conflict of waves is never felt, they are for ever building upward, and that in due season, according to the wise appointments of Providence, their eternal edifice will appear above the subject waves, glorious in majesty, power and beauty. Perhaps I shall be called a visionary in my system, an enthusiast in my anticipations. If these are the epithets of a prejudiced spirit, I regret them, if of a reproachful spirit, I forgive them, if of an incredulous spirit I envy them not. The Christian bows down with tears and sighs, for he knows that not many of the patriots and statesmen, and warriors of Christian lands, are the disciples of JESUS. In vain may we look elsewhere (than to the Bible) for the only true model of character, the model of the parent, guardian, and instructer, of the patriot and Christian, of the philanthrophist and scholar."*

Such was his theory: that his practice was conformed to it in a remarkable degree is attested by the many obituary notices, and public resolutions occasioned by his departure, and by the recollections of a large circle of Christian friends. —(*Charleston*) *Gospel Messenger*.

*Quoted from Sunday School addresses, March, 1831, September, 1831, and March, 1834, and addresses on adopting the Bible as a class book, a few words being changed and introduced, not in the least affecting the sense.

VARIETIES.

ELOQUENCE OF BOURDALOUE.

IN delivering his sermons, Bourdaloue used no action; Bossuet and Massillon used much; the action of the last was particularly admired. It produced an extraordinary effect when he pronounced his funeral oration upon Louis the Fourteenth. The church was hung with black, a magnificent mausoleum was raised over the bier, the edifice was filled with trophies and other memorials of the monarch's past glories, daylight was excluded, but innumerable tapers supplied its place, and the ceremony was attended by the most illustrious persons in the kingdom. Massillon ascended the pulpit, contemplated for some moments the scene before him, then raised his arms to heaven, looked down on the scene beneath, and, after a short pause, slowly said, in a solemn subdued tone, "GOD ONLY IS GREAT!" With one impulse, all the auditory rose from their seats, turned to the altar, and slowly and reverently bowed.

Those who read sermons merely for their literary merit, will generally prefer the sermons of Massillon to those of Bourdaloue and Bossuet. But those who read sermons for instruction, and whose chief object, in the perusal of them, is to be excited to virtue, or confirmed in her paths, will generally consider Bourdaloue as the first of preachers, and every time they peruse him will feel new delight.

When we recollect before whom Bourdaloue preached; that he had for his auditors the most luxurious court in Europe, and a monarch abandoned to ambition and pleasure, we shall find it impossible not to honor the preacher for the dignified simplicity with which he uniformly held up to his audience the severity of the Gospel, and the scandal of the cross. Now and then, and ever with a very bad grace, he makes an unmeaning compliment to the monarch: on these occasions his genius appears to desert him; but he never disguises the morality of the Gospel, or withholds its threats. In one of the sermons which he preached before the monarch, he described, with matchless eloquence, the horrors of an adulterous life, its abomination in the eye of GOD, its scandal to man, and the public and private evils which attend it; but he managed his discourse with so much address, that he kept the king from suspecting that the thunder of the preacher was ultimately to fall upon him. In general, Bourdaloue spoke in a level tone of voice, and with his eyes almost shut. On this occasion, having wound up the attention of the monarch and the audience to the highest pitch, he paused. The audience expected something terrible, and seemed to fear the next word. The pause continued for some time: at length, the preacher, fixing his eyes directly on his royal hearer, and in a tone of voice equally expressive of horror and concern, said, in the words of the prophet, "*Thou art the man!*" then, leaving these words to their effect, he concluded with a mild and general prayer to heaven for the conversion of all sinners. A miserable courtier observed, in a whisper, to the monarch, that the boldness of the preacher exceeded all bounds, and should be checked. "No, sir," replied the monarch, "the preacher has done *his* duty, let us do *ours*." When the service was concluded, the monarch walked slowly from the church, and ordered Bourdaloue into his presence. He remarked to him his general protection of religion, the kindness which he had ever shown to the Society of Jesus, his particular attention to Bourdaloue and his friends. He then reproached him with the strong language of the sermon, and asked him what could be his motive for insulting him thus publicly before his subjects? Bourdaloue fell on his knees: "GOD is my witness, that it was not my wish to insult your majesty; but I am a minister of GOD, and must not disguise his truths. What I said in my sermon is my morning and evening prayer: "May GOD, in his infinite mercy, grant me to see the day, when the greatest of kings shall be the holiest." The monarch was affected, and silently dismissed the preacher: but, from this time, the court began to observe that change which afterward, and at no distant period, led Louis to a life of regularity and virtue.—*Maury*. *Catholic Herald.*

A SPANISH CONVENT.

A correspondent of the Times, who accompanies the Queen's army in Navarre, gives the following description of the convent of Aranzaza, which was lately burned:—"This convent has been from time immemorial held in reverence as the sanctuary of saints, by the inhabitants of the four rebellious provinces. It contained 100 Franciscan friars. They collected arms throughout the provinces of Navarre, Biscay, Alava, and Guipuscoa. Many were the wonders performed by these saints, and numberless the devotees who crowded thither yearly. At their nod, contributions of wine, and meat and bread, and every necessary and luxury of life, were poured into the cellars of these holy men. The convent was a complete palace; it contained every comfort that could make a retired life agreeable, and every enjoyment that man could desire; they had a magnificent library, and an excellent orchestra. These holy men, whose profession is that of self-denial and poverty, wallowed in luxury and idleness. At the commencement of the rebellion, they took an active and decided part. Their cellars furnished wine, and their stores bread and meat, to the rebels. They formed magazines of arms and powder within the walls of the convent. They established and directed a press for the printing of official bulletins and proclamations. They even had forges in subterranean vaults, for making muskets. There were held all the councils of war; in fact, it was the focus of revolt, from whence the spirit of rebellion was kept alive and nourished. But the holy fathers must also join the army, and seventy of their number joined the Carlist forces; leaving the old monks to keep possession of the convent, to direct the press, and receive information and supplies from the neighboring provinces. This convent was situate in the centre of a rocky mountain. A current ran beneath its walls; an immense wood extended far on every side; in fact it presented the most picturesque and extraordinary appearance that the imagination could conceive. It was so romantic, so isolated, separated as it were from the world, in the centre of the most beautiful and solitary mountains I ever beheld. The chapel of the convent was most magnificent, the cells of the monks, elegant apartments. At nine o'clock at night, the party of soldiers destined to set fire to this massy edifice arrived at the convent. The friars were ordered out, the guardian received intimation to take away the chalices and other holy ornaments. The statue of the holy Virgin was also carried off on the shoulders of the monks. In less than a quarter of an hour, the altars were broken in pieces, piles of wood were placed in different parts of this vast edifice, and in a moment afterward the whole convent was in a flame."—*Boston Recorder*.

HINDOO HOLY-DAYS.

WE learn from the Calcutta Philanthropist, that an application has been made to the British government by the Bank of Bengal, for the abolition of the Hindoo holy-days, on which, it seems, business is suspended, to the great inconvenience of the European residents, and indeed, of the whole people. It is urged in opposition to this measure, that the Government is pledged, by its treaties with the natives, not to interfere with their religion. It is replied, that the religion of the Hindoos requires only that religious ceremonies be performed on those days, and not that business be suspended; again, that the days themselves were fixed by Lord Cornwallis and a company of respectable Hindoos, and are not, therefore of ancient and perpetual obligation. A third argument has more important bearings. We give it in the words of the "Philanthropist."

"It has been said by some persons, who have engaged in this discussion, that the religious homage offered by the Hindoos on these days, is offered to *idols*. Now, it is believed that the *Reformer*, and the whole party of which he is a distinguished and influential member, assert, that *idolatry* is not countenanced in the shastras —that it is a corruption of pure Hindooism— that the worship of images may be dispensed with—that it is a sort of accidental thing which has happened to the Hindoo religion, in the course of time, on account of the gross ignorance of the people. Is this true? Is this, or any thing like it, asserted and maintained by members of the Brumha Shubha? And can they adduce satisfactory proofs both to Government, and all impartial inquirers, that *idolatry* is not required by the shastras? If so, then we shall maintain, that for whatever else the holy-days may be designed, the practice of *idolatry*, as forming a part of their observance, is impious and a perversion of the truth, even according to the Hindoo religion; and although not a crime of precisely the same character as the Suttee, yet as liable to be brought under the same notice of Government. We hope we shall not be misunderstood, or charged with fanaticism and a spirit of intolerance, when we say, that if the Hindoo holy-days are devoted to the worship of *idols*, their observance cannot be insisted on, as required by the Hindoo religion, and if the worship of images is not commanded by the shastras, Government may, without interfering with that religion, require it to be abolished. We take the ground that what is not commanded by the shastras, is not of *religious* obligation."

If this reasoning holds, Hindoo idolatry may soon receive a terrible shock indeed; a shock which may leave the vast population of that country, with all the vices that idolatry has been able to teach them in the course of many centuries, and substantially without even the form of any religion whatever. Let the friends of missions think of it.—*Boston Recorder*.

THE ORACLE OF DELPHOS.

IT was customary among the ancient philosophers, when in pursuit of any important information to consult the oracles through which Satan often made very significant answers. It is related of Zeno, that wishing to pass a virtuous life, he went to consult the oracle of Delphos, in order that he might learn the step necessary to be taken; the answer he received, was, *consult the dead!*

Solemn reflection! and truly important for those who would either bid adieu to a sinful course, or pursue a life of virtue; for let us consult the demise of our ancestors, or our parents, or our friends; those whom we have attended in the last moments of dissolution, or those whom we have followed to the grave, whither we must soon descend; what is the language they severally hold? If you would live virtuously and die happily, profit by the lesson of our death!

The more salutary as are the thoughts of death for the wise regulation of our daily actions, the more do men become enemies of their salvation and strive to forget them. But as the forgetfulness of death on our part, delays not its advancement, if we are truly wise or have eternal interest at heart, we will, in time, call to mind this salutary and most useful reflection.

It was the custom formerly in China for all the sculptors of the city of Pekin, at the coronation of the Emperor, to present him each with a sample of marble in order that he might select the quality of which he would have his tomb built. He who had presented the marble which the Emperor selected, immediately commenced his work. The presentation of the various qualities of marble was attended with great solemnity, and was to the people as well as to the Emperor an important and useful lesson. Let us too profit by the instruction here given and frequently call to mind our speedy advancement to the tomb.

Attending to the ceremony of the coronation of the kings of Abyssinia, it was customary to present them with a human skull borne upon a vase of earth, that they might be thus reminded what would soon become of them notwithstanding the dignity to which they were elevated.

Philip, king of the Macedonians and father of Alexander the Great, gave orders to his attendants to address him every morning with the memorable words—*Sire, remember you are but man.*

The Emperor Maximillian I. had his coffin made four years before his death and whether at home or abroad always had it with him. It afforded him many serious reflections during life, which endeavoring to profit by, he saw with calm composure the termination of his mortal pilgrimage.

There are many Christians at the present day, who, while enjoying perfect health, prepare the very robes in which they are to be clothed at death, while others through the pious remembrance of their mortality, leisurely dig the grave in which they are soon to be laid.

St. Bernard was often accustomed to say to himself, *if you were assured that you would die this day, what would you do?* And when he was about to commence any employ or office duty, he would say to himself—*if you were about to die immediately after this action how would you perform it?* By this continual remembrance of death, he ever maintained the fervor of devotion, passed a most holy life and died a saint. Happy should we be did we imitate the example of this servant of the Most High!—*Catholic Herald.*

A SHORT SERMON ON LONG ONES.

Text—"BE SHORT."—*Cotton Mather.*

My Friends—I have forty reasons against long sermons, but for the sake of brevity I shall omit all but two.

1st. Long sermons defeat the object of preaching. The design of the preacher is to convince, instruct, and persuade. Now to *convince*, it is not necessary to dig a channel to the understanding as long as the Ohio canal. And generally two good reasons, clearly presented, and powerfully urged, will produce more conviction than twenty. To *instruct*, neither a whole system of theology, nor a world of illustration, nor a vocabulary of words, are necessary. Such surfeiting the mind rejects. To *impress*, it is not necessary to thunder long and loud. The oak is riven by a single stroke of lightning. And to *persuade*, the man who cannot be moved in half an hour, will not be teased into submission in an hour and a half. So that all beyond a reasonable length in a sermon, is lost, and worse than lost. The lover of truth leaves the house of GOD with a weary body; a jaded unfed mind, and a heavy heart; not because the preaching was not evangelical, or was inappropriate, but because of its unreasonable length.

2d. *Long sermons drive not a few from the house of* GOD. How often is the excuse made— "I would attend church, but—but—who can endure an endless sermon!"

Such an apology may indeed arise from aversion of heart to the truth; but let the cause be removed, and this excuse at least will die.

TWO REMARKS.

1st. We see one reason why some ministers are so unsuccessful in their preaching. Were they to condense their thoughts, and urge them home briefly, vividly and fervently, with the blessing of GOD, glorious results would follow.

2d. Let not ministers complain that their hearers sleep, when they themselves rock the cradle; nor of inattention, when they take the direct way to produce it. VERBUM SAPIENTI.—*Cincinnati Journal.*

SELECT sayings, adapted to those who exercise the Christian ministry, or are preparing for it.

1. "He that rushes into the Christian ministry without right motives and scriptural qualifications, will sooner or later disgrace that ministry, and dishonor himself." Anonymous.

2. "Study without prayer is atheism. Prayer without study is presumption." Bp. Sanderson.

3. "That preacher who has not been called to his office by JESUS CHRIST, and who does not preach his Gospel faithfully, cannot be justly denominated the minister of JESUS CHRIST." Anonymous.

4. "It would be well if they (the clergy) would put Christianity into their sermons, and keep morality for their lives." George III.

THE "INDIAN SUMMER" is a sort of golden age, that the poets write of; and men look for it every autumn, as though it were as inseparable from the season as frosts and rheumatisms. It is otherwise called the "Smoky Fortnight." The Indian summer affords a fortnight of unexceptionable, unmixed good weather. The Indians had their belief or tradition that the Great Spirit sent them a fortnight of his own peculiar summer, at this season of the year; and as the most delicious air comes from the south-west, in this quarter it was that they placed the residence of their divinities.—*Luth. Obs.*

BRIGHT BEAMS OF LIGHT.
For sale, by the New-York Protestant Episcopal Press No. 46 Lumber-street, BRIGHT BEAMS OF LIGHT, from the Sun of Righteousness, for the successive Days of the Ecclesiastical Year. In various bindings, price 25 cents and upward.

A VOICE FROM THE CHURCH.
JUST published, and for sale at the Protestant Episcopal Press, "A VOICE FROM THE CHURCH."
☞ The avails of this publication will be devoted to the Protestant Episcopal Tract Society.

B. CURTIS BROWN, Print.